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ART. I. *Education among the Chinese: its character in ancient and modern times; in its present state defective with regard to its extent, purposes, means, and results; measures necessary for its improvement.*

EDUCATION among the Chinese, from time immemorial held in high esteem, has always exerted a dominant influence on the manners, habits, and policy, of the nation. According to native historians, the earliest monarchs of the empire were at once both the inventors and protectors of the arts and sciences. They regarded the whole world as one family, and themselves as placed at the head of it. They made ample provision for the advancement of literature, and for the promotion of education in all its departments. 'Families had their schools; villages, their academies; districts, their colleges; and the nation, her university: and consequently no individual in the empire was left uninstructed.' The advantages of their seats of learning were open to all, and no one failed to improve them. Great was the number of pupils, and the instruction of their masters was complete. The principles of right reason were fully explained, and the rules of decorum were clearly defined. There was no excess; and nothing was deficient or defective. All things were harmonized by the music of the spheres; the winds blew gently; genial showers descended in their season; the nation was at peace; and all the multitudes of the people were contented and happy. The heavens, the earth, and the sages, formed the three great powers, which united their influence to promote the welfare of the human family. The heavens produced men; the earth nourished them; and the sages were their instructors. There were no evils then to disturb the repose of mankind; no guilt nor crime to mar their happiness. Temperance and rectitude, health and beauty, joy and gladness, were seen on every side. The earth bloomed as the garden of paradise. The emperor, the

son of heaven, at ease and secure from every danger, rambled on the high-ways; and the old men accompanied him with instruments of music and with songs. And all the inhabitants of the world went joyfully to their labors, and as they went they sung:

*Jeih chuh, urh tsö ;*  
*Jeih juh, urh seih ;*  
*Tsö tsing, urh yin ;*  
*Käng teñ, urh sheih ;*  
*Te leih, ho yew yu wo tsae !*

The sun comes forth, and we work ;  
 The sun goes down, and we rest ;  
 We dig wells, and we drink ;  
 We plant fields, and we eat ;  
 The emperor's power, what is that to us !

How majestic ! How commanding ! So perfect, so complete, were his laws, his example, that each subject knew his proper sphere, and moved in it ; and to govern the world was as easy as to turn the finger in the palm of the hand. *Hih he ! Heuen he !* How splendid ! How glorious ! Discoveries of everything necessary to supply the growing wants of society, were made in quick succession ; and the nation, as if impelled by some invisible power, ascended rapidly to the pinnacle of glory and of perfection. In literature, arts, and sciences, models were formed every way complete ; and these were stereotyped, that they might serve as guides to all future generations. Such exalted excellence, possessed by men whose 'natures were pure,' deserves to be held in admiration. It is proper, therefore before proceeding to examine the present state of education in this country, that we take a brief survey of what it has been hitherto, both in ancient and modern times.

Very little progress has ever been made in the cultivation of any of the arts and sciences, without a previous knowledge of writing ; and accordingly we find that the Chinese, in the most remote periods to which their historians can direct us, were engaged in devising signs to express and give permanency to their ideas. They were successful ; and a written medium was formed : at that crisis, "the heavens, the earth, and the gods were all agitated. The inhabitants of hades wept at night ; and the heavens, as an expression of joy, rained down ripe grain. From the invention of writing, the machinations of the human heart began to operate ; stories false and erroneous daily increased ; litigations and imprisonments sprung up ; hence, also, specious and artful language, which causes so much confusion in the world. It was for these reasons that the shades of the departed wept at night. But from the invention of writing, polite intercourse and music proceeded ; reason and justice were made manifest ; the relations of social life were illustrated ; and laws became fixed. Governors had rules to refer to ; scholars had authorities to venerate ; and hence, the heavens, delighted, rained down ripe grain. The classical scholar, the historian, the mathematician, and the astronomer, can none of them do without writing : were there

no written language to afford proof of passing events, the shades might weep at noonday, and the heavens rain down blood." (Morrison's Dictionary, introduction.) Such is one of the fables concerning the early origin and progress of the Chinese language.

In modern times, its improvements have been few and unimportant. Perhaps we ought to say that it has deteriorated; since its difficulties have been greatly increased by the addition of many arbitrary and complicated characters. It has beauties and excellencies; and is capable of conveying thought with great precision and force. Still, the number and variety of the characters of the language are so great, that very much time must be occupied in merely learning their sounds and forms: this points to the necessity of either simplifying the existing language, or of adopting another in its stead. The experiment which is now making in India, to express the various languages and dialects of that country in the Roman character, will eventually, we doubt not, be adopted in China. A great deal more time is required for a youth to learn to read the Chinese language, than is required to gain the same knowledge of any of the languages of Europe; or than would be required for the Chinese, if it were expressed in a more simple character. Perhaps one half of the time might be saved; or if the child was allowed to be at school the same number of years as now, he would be able to make double the proficiency.

Astronomy began to be cultivated by the Chinese soon after they reached the country which they now inhabit. The courses of the sun, moon, and stars, were carefully observed and marked down. In process of time, a mathematical board was appointed, for the purpose of observing and recording all the extraordinary phenomena of the heavens. Time was measured by the clepsydra. The passage of the stars on the meridian, the shadow of the gnomon at the solstices, and so forth, were all carefully noticed. To aid in these pursuits, astronomical instruments were invented. The science was speedily carried to a great degree of perfection; and astronomy was made the basis of state rites and ceremonies. Hence, the celestial empire is an exact representation of the heavens, where all is perfect order and unclouded glory.

In modern times, however, the history of astronomy in China, is almost a perfect blank. And there are those, among the Chinese themselves, who do not hesitate to call in question the correctness of their early accounts. A distinguished writer of the thirteenth century, affirmed that in his time the business of observing the heavens had been long neglected. During the period of one hundred and sixty years, between A. D. 420 and 580, when China was divided into two empires, each having its own astronomical board, historians, &c., two separate records were kept, one of the north, and one of the south. In describing phenomena so distinct as the eclipses of the sun, the greatest care and accuracy might be expected. "But," says Ma Twanlin, the writer just referred to, "we find mentioned in the histories of the south only thirty-six eclipses of the sun, and seventy-

time in that of the north. Of these eclipses, only twenty-nine correspond together; in some, the years agree, but not the month. Now as there are not two suns in the heavens, it is plain that to the negligence and ignorance of the historians, we must attribute these errors and contradictions. The greatest spectacle which the heavens present to us, is unquestionably that of the sun and moon, which are visible everywhere; and accordingly, if there were so many mistakes made in observing the eclipses of these luminaries, what reliance can be placed on the observations of the motions of the stars, their often obscure and occasionally retrograde courses, and the irregularities which happened among them?" (*Asiatic Journal*, No. 28. N. S.)

In ancient times, geography was also cultivated among the Chinese. The ancient monarch Yu, 'of glorious memory,' after he had drained the waters of the deluge, and divided all within the four seas into nine grand departments, and these again into seventeen hundred and seventy-three kingdoms, caused their boundaries, with all their subdivisions and statistical details, to be delineated on nine large vases, appropriating one vase to each of the grand departments. By this simple process, the boundaries of the kingdoms and of the nations of the empire became fixed and permanent as the everlasting hills. And all beyond these were regarded as 'outside nations,' remote, and uncivilized, which ought to be separated and 'cut off' from those who occupied the central and flowery land.

In later times, which come more clearly within the limits of authentic history, we find the Chinese, ignorant of the first principles of geography, determining the position of places by means of divination. This was their practice during the reign of the Chow dynasty, which fell more than two hundred years before our era. Under the Han dynasty, several geographical works were prepared; but all of these must have been very defective and inaccurate. When the Mongols overrun China, they brought in their train many scientific men, who made extensive and accurate surveys. These men came from Balkh, Samarcand, Bukharia, Persia, Arabia, and Constantinople. By their aid some of the Chinese became familiar with the true principles of the science. More recently they derived additional information from the Jesuits.

In both ancient and modern times, state ceremonies have, to a great extent, occupied the place of morals and religion in China. These ceremonies were early divided into two classes, "each of which comprehended three hundred different rites." Many of these, however, have been lost; and others changed and modified. The great sage, 'the teacher of ten thousand generations,' introduced nothing new to the attention of his countrymen: he merely collected and transmitted what existed anterior to his time; and succeeding ages have been contented with following in the footsteps of their master. For the long period of more than two thousand years, there seems not to have been among the Chinese any wish for improvements; and to advocate the possibility of advancing beyond the an-

cients, in any species of learning, would be heresy. The whole testimony of modern writers goes to show that the ceremonies of the nation, including its morals and religions, have for many centuries been constantly deteriorating; and that bad example and bad education acting jointly, have almost annihilated correct principle and good conduct. Such is the natural result of the course in which the nation is trained, and but little if any improvement can be expected until that course is changed.

In ancient times, the Chinese placed a very high value on the art of music; and even in the degenerate ages of modern dynasties it has not failed to receive a due share of attention. According to the notions of the Chinese, the knowledge of sounds is so closely connected with the science of government, that those only who understand the science of music are fit to perform the duties of rulers. Viewed in this light it has always been deemed worthy of the patronage of the imperial government, which has appointed and maintained masters for the sole purpose of supporting and improving the 'national airs.' Confucius, on one occasion, was so ravished with the sounds of music, that for three months he never perceived the relish of food, declaring, "I did not conceive that music could attain such perfection as this." About the commencement of our era, according to a native historian, the use of really good music was abolished, and that of elegant music was introduced in its stead. In more recent times the forms and the names of music have been continued; and this is nearly all that has been done. "Our modern sages," says Ma Twanlin, "would by all means discourse about music, investigate the sound of the instruments, distinguish by clear and obscure notes good music from that which is like the cries of children; and if they discover some old instrument, corroded with rust, mutilated, or broken, would deduce from it proofs of what they assert; now all such I must compare to blind and ignorant persons, and avow that I cannot place any confidence in their reasonings." This witness is true.

The cursory survey which we have now taken of some of the branches of education, as it existed in former times, prepares the way for a few remarks on its present state. The accounts which have been published on this subject have not always been correct; and those which have been free from error, have never been sufficiently extended to answer the demands of the case. The man who would give to the world a full and complete history of the literature of the Chinese and their systems of education, would not only remove the mistaken views which now prevail in regard to the intellectual condition of this nation, but would greatly aid in liberating its inhabitants from the legions of old and absurd customs which now hold them in bondage. There have been those, among the learned men of the west, who have been able to identify the ancient worthies of this nation with those whose names are recorded in sacred history. According to their views, Hwangte was Adam; Fuh-he was Abel; Shinnung, Seth; Shaouhaou, "under whom troubles

and idolatry were excited," was Cain; Chuenkuh, "who appeased those troubles and restored the ceremonies of divine worship," was Enos; Tekuh and Methuselah were one and the same person; as were also Yaou and Lamech; and Shun, under whose reign the deluge happened, was Noah. The people of the Hcä dynasty were the Elamites, &c. [Paravey, as quoted in Asi. Jour. No. 17.]

These conjectures accord well with that opinion which makes the ancestors of this nation perfect in every department of science. Were either the one or the other correct, we should be led to expect more exhibitions of wisdom and sound knowledge in the earliest records of this country than what they now afford: and at the same time, should find it difficult to believe those well authenticated monuments which represent the ancient Chinese in the lowest state of barbarism, wild and savage as the beasts which roam the forests. But our object now is with the present state of education in China. We wish to ascertain how many of the inhabitants of this empire enjoy any means of education; and to show what those means are, and with what purposes and success they are employed. To do this, will require much time and research. In the present article we can do no more than introduce the subject with very brief remarks on the course which we propose to pursue. In order to understand thoroughly the Chinese mind,—its partialities, antipathies, and all its various associations,—it is necessary to examine minutely, and carefully analyze, the books by which that mind is formed. We design, therefore, to take up each of their standard works separately, and to follow the learner, step by step, through his whole course, watching as we pass on every turn and change in his progress, and endeavoring in this way to show what is the present state of education in the Chinese empire. We are ready to commend and extol whatever is worthy of praise; at the same time it will be our chief endeavor to detect and expose whatever is erroneous or defective, with a view to ascertain what remedies are needed, and how they may be applied.

In order to fully understand the subject of education in its most extensive relations among the Chinese, as embracing all the circumstances of time, place, and means, which serve in any degree to form the character of man, it is necessary to observe the situation and conduct of individuals through their whole lives, from the cradle to the grave. In ancient times, which, it must be remembered, were times of perfection among the Chinese, there were mothers who commenced the course of education while their children were *we säng*, 'not yet born.' By commencing education thus early, their offspring were far, far superior to common mortals. This subject, which is quite beyond our own sphere of observation, we recommend to the consideration of physiologists, and to those who may be able by the sure test of experiment to ascertain the truth concerning it. That far more, however, depends on early education, physical as well as moral, than is generally supposed, we have no doubt. The case of poor Casper Hauser shows to some extent what human beings would become were they confined in perfect solitude during the first years



of their lives. Under such circumstances men would grow up to be 'hoary infants,' and die as ignorant as they were born. We view with horror and indignation the conduct of the mother who lays violent hands on her own offspring. Millions there are, however, in this country whose condition is scarcely less lamentable than that of Casper Hauser, and of those who are the victims of infanticide.

In contemplating the interesting fact that vast multitudes of the Chinese people are able to read and write, it is often forgotten that vast multitudes also are left wholly uneducated, surrounded with everything that is calculated to debase and destroy the best feelings of the human heart. Admitting that only one half of the inhabitants of the Chinese empire are educated, and we do not think the number is greater than this, nine tenths of the females will probably be found among the uneducated. Now it is chiefly among these, in the capacity of mothers, nurses, and servants, that *all* the children of the nation are trained during the first and most important period of their lives. At that very time when children require special care and watchfulness, and when they are utterly unable to be their own guardians, almost wholly incapable of distinguishing between what is right and what is wrong, they are placed under the tuition of the most ignorant and vicious persons in the community. It has been said with great truth in regard to Christian lands, that "we often consign infants to the feeding of those to whose care and skill we should hardly be willing to intrust a calf! And the consequence is well known." In China this evil is carried to a much greater extent than it is in the west. If those who have the care of children only keep them from crying, and prevent their heads and arms from being broken, 'they are excellent servants,' 'charming nurses;' while perhaps at the same time they are filling the minds of their infant charge with the basest thoughts, and corrupting their imaginations by the rehearsal of stories, and the performance of acts, of the foulest character. The injury which is done in this way is incalculable. By neglecting to educate females, and to take proper care of children in the first years of their lives, the foundations of society are corrupted, and the way is prepared for all those domestic, social, and political evils, with which this land is filled. Such are some of the particulars in which education among the Chinese is defective in regard to its extent.

Equally deficient are the purposes and the means of education in this country. The only proper object of education is to prepare men for the performance of their duties as intelligent, social, and moral beings, destined to an eternal state beyond that 'bourne from whence no traveler returns.' The whole man, therefore, physical, intellectual, and moral, should be carefully trained for those high relations for which he is created. Some of these relations, it is true, are acknowledged by the Chinese: others, however, and those too of the greatest importance, are denied; and consequently some of the noblest purposes of education are neither enjoyed nor recognized by the people of this country. Many of the youth are carefully instructed in

those ceremonies which regard mere external deportment: and a large majority of boys above the age of seven or eight years are taught to read and write; and a few are made acquainted with the laws and history of their country. Anything beyond this is seldom attempted. The history and geography of the world, the various branches of the exact and natural sciences, and the polite and liberal arts, are utterly neglected. Moreover, by throwing off all allegiance to an omnipotent, omniscient, and omnipresent Deity, and substituting false gods instead of the high and lofty One, the religious systems of the Chinese are decidedly opposed to correct education and the diffusion of truth and knowledge. We doubt the correctness of those views which represent the ancient inhabitants of the empire as making great proficiency in learning. Nor does it appear true that the government has ever employed ample means for the promotion of education. Schools there have been both in ancient and modern times, and volumes might be filled with the records of those schools. Yet they have never afforded those aids which are requisite to educate the whole or one half of the youth of the nation. In short, it seems to us that in no one particular, are the means of education commensurate with the wants of the people.

In vain, therefore, do we look for those fruits among the Chinese which proceed from a well regulated system of education. The fallow ground is not broken up; the good seed is not sown; and consequently no rich harvest is gathered in. That policy which makes a certain amount of learning a prerequisite for office in the state, induces many thousands of the people to engage in the study of the classics. But these works, notwithstanding the high estimation in which they are held by the Chinese, are poorly fitted for directing and disciplining the mind for all the various duties of life. They serve to bring upon the intellect a dark and heavy incubus, which effectually prevents it from rising to those fair fields of science, where 'the spirit of the age,' the result of experience, guided by the principles of Christianity, is teaching men how to live. Who in the western world does not exult as he views the wonderful results of the steam and the calculating engines? The revolutions which are taking place in public opinion in regard to war, slavery, intemperance, and such like, whence have they resulted? The answer cannot be mistaken nor evaded: men have begun to understand that it is alike for their interest and happiness to love their neighbors as themselves. Acting on this principle, Christian philanthropists are extending the power and dominion of truth; consequently its antagonist, the force of error, which upholds the genius of iniquity, is weakened; and as soon as the victory is complete, war, slavery, and intemperance, with all their legions of evils, will disappear.

We do not, we think, exaggerate the defects of education among the Chinese. In regard to its extent, purposes, means, and results, it is very far from supplying the wants and necessities of the nation. In no one particular is it complete; in no one essential point is it even half what it ought to be; while in many respects it is utterly

wanting. All the children of the empire it leaves neglected until they are seven or eight years of age: one half of the whole population, including nine tenths of the females, it leaves neglected through life: and those to whom it does afford aid, it gives but a faint and glimmering light. Such being the condition of education in this country, the inquiry arises, What measures are necessary for its improvement? Can anything be done? Shall anything be attempted? The politico-moral system of their sages has been in operation thousands of years, and it is now acknowledged by all parties that the morals of the nation are, and for a long time have been, growing worse and worse. This is a natural and an unavoidable consequence of a system essentially defective. In moral excellence, China never has stood high. And while the present order of things continues, the nation never can rise far, if at all, above the point which it now occupies. In all the empire there is no principle or power that can effect the changes which are necessary to elevate the Chinese to that rank which is held by the most favored nations of the west. We do not believe that China is for ever to remain in the low state in which it now is. To specify one point among many: we cannot believe that females are always, or for a very long period of years, to remain crippled and debased as they now are. But the beneficial changes must be effected by some foreign agency; or at least, the first impulses which shall lead on to the contemplated results must be received from abroad. Education and schools there are here already; but of that kind which make men thinking, intelligent beings, there are none, and never can be till the barriers which obstruct the entrance of light and truth are taken away. In prosecuting our purpose we hope to make this appear evident; and making evident the fact, we hope to excite philanthropy to buckle on her armor and come to our help—help against the mightiest evils which exist among the Chinese, their self-sufficiency and proud disdain of everything that is foreign.

Though stigmatized as barbarians, and often regarded and treated as such, it is manifestly the duty of foreigners to interest themselves in behalf of this great and populous empire. In the good providence of God we are, in many respects, privileged far above the inhabitants of this land. In social, moral, civil, and religious advantages, what foreigner would be willing to change places with the Chinese? Or what parents would desire to have their sons and daughters educated in the domestic circles and schools of this country? As the avowed disciples of Him who though he was rich became poor for our sakes, we ought to act in regard to those around us as we have him for an example. And the laws of humanity also, as well as those of God, require that the uneducated multitudes of this country should receive the attention of those who have the power and the means of affording to them assistance. Moreover, there is an inexpressible delight in ministering to the mental and moral necessities of our fellow-men. Those who suffer from the many ills 'which flesh is heir to,'—the lame, the blind, the deaf, the dumb, and such like, at once

attract attention, and draw forth sympathy and aid. Are not the diseases of the mind and of the heart equally real, and far more grievous than those of the body? We pity the naked and the hungry poor, and the sight of their miseries prompts us to relieve their wants. And shall the poverty and wretchedness of the soul pass unnoticed and unrelieved by us? Nay,

“Can we, whose souls are lighted  
With wisdom from on high,  
Can we, to men benighted,  
The lamp of life deny?”

Time was, and that recently, when all the inhabitants of Christendom seemed indifferent to the welfare of China. Could they only obtain annually a given quantity of its teas, silks, &c., they were satisfied. And even those who visited this country seem seldom to have extended their inquiries beyond the prices of the commodities which were to be bought and sold. Thus year after year passed away; and generation after generation here lived and died without that knowledge which is profitable alike for the life that now is and for that which is to come. But a change has taken place. Thousands there are now in Europe and America, and some too among those who visit these shores, who begin to inquire concerning the intellectual and moral condition of the Chinese, and are ready to recognize them as brethren of the human family, and freely to place within their reach, without money and without price, whatever treasures of science and knowledge they possess. Hundreds, we doubt not, there are, who as surgeons, and physicians, teachers, lecturers, preachers of the gospel, distributors of scientific and religious tracts and of the Holy Scriptures, would voluntarily and joyfully devote their lives to the noble service of educating the untaught millions of this empire. And ten thousands of others there are who would gladly and liberally aid in the same glorious enterprise. Is it objected that on every undertaking of this kind the supreme government of the country places its veto, and that nothing therefore can be achieved? It is true that the rulers of this land, willfully ignorant of the character and wishes of the friends of their country, would for ever exclude them from the empire, unless they come as tribute-bearers or simply as merchants. But is not their policy unreasonable and unjust? Is it not injurious to the welfare of the nation? If so, then surely the numerous friends of this country, barbarians though they may be, should take prudent but determined and active measures to convince the rulers of their errors; in the meantime, in strict accordance with their principles and professions, they should prepare themselves for their philanthropic and benevolent enterprise, and whenever and wherever it is lawful and expedient, carry it vigorously into execution.

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ART. II. *The Chinese government and constitution: its character and leading principles; nature of the sovereign power; political position of the people; distinctions in society; privileged classes; the nine ranks of official persons.*

THE Chinese government has been frequently a topic of praise and admiration, among those who, ignorant for the most part of its true nature, have attributed to some peculiarly good qualities existing in itself, that almost perfect control which it has obtained over its subjects. If more closely investigated, it will be seen that the leading principles of the government, by which it preserves its power over the people, consist in a system of *strict surveillance* and *universal responsibility*: and these are enforced by such a minute gradation of rank, and mutual subordination, as give it more the character of a military despotism than is perhaps to be found in any other civil government in the world. The man, who knows that it is almost impossible, except by entire seclusion, to escape from the company of secret or acknowledged emissaries of the government, will be cautious of offending the laws of the country, or the enactments (however oppressive) of the magistracy: knowing, as he must, that although he should himself escape, yet his family, his kindred, or his neighbors, will suffer for his offense; that, if unable to recompense the sufferers, it will probably be dangerous for him to return again to his home; and that, though he should be able to return, his property will, it is most likely, be found in the possession of officers of the government, or of neighbors, who feel conscious of security in plundering one whose offenses have for ever placed him under the ban of the implacable law.

As a police measure, the system of surveillance (or it may be called espionage) may perhaps be worthy of all that praise which it has so often received from foreigners; but when we consider that the administrative and the judicial functions are both exercised by one and the same person, subject to no check but that of his superior, we shrink from placing in the hands of any individual so powerful an instrument of oppression. Of the system of mutual responsibility, in the spirit and extent to which it is maintained both in the theory and the practice of China, there can be but one sentiment of unqualified disapprobation. There is another characteristic of the Chinese government, the institution of *concurrent but independent jurisdiction* in the same place, which at first sight appears inconsistent with the system of mutual subordination above mentioned; but, as each independent power derives his authority from the emperor, and acts under immediate orders from the throne, and except in extreme cases, cannot go out of the regular routine or act at all on his own responsibility, it is therefore in appearance only that these two systems are opposed to each other.—It will be necessary to keep these

remarks in view in following out the series of official gradation detailed below.

We may compare China as a nation to a vast army, under the command of one generalissimo, the emperor. This army is divided into regiments, battalions, and companies, each arrayed under their respective leaders and subordinate officers. Every officer, whatever be his rank, and every private, is required to pay implicit obedience to the commands of his superior; he may not for a moment question the propriety of the orders which he receives, but must hasten to put them in operation by all the means in his power: were he to act otherwise, all order and discipline would speedily be at an end. Such precisely is the principle on which the government of China is conducted. By the 'transforming influence' of this principle, the government becomes a *machine*—beautiful, it may be in appearance, yet still merely a machine, all the parts of which are wholly incapable of motion except as acted upon by the fly-wheel to which the machinery is attached. This principle, by which all *moral* responsibility is supplanted, does make room for a system of blind and tacit conformity to rule and custom. But is such, we would ask, the government that should rule the minds and faculties, the genius and energies, of three hundred and sixty millions of rational and immortal beings? Can any one conscientiously think that it is? But we will proceed to lay open its character more in detail, leaving our readers to form their own judgment as to the merits of its construction. With regard to its operation, historical facts can alone afford the needful information; but of these, it is not now our province to speak.

*The emperor* is the sole head of the Chinese constitution and government. He is held to be the vicegerent of heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest *legislative* and *executive* powers, without limitation or control. He is hence entitled *teên tsze*, 'the son of heaven;' and is clothed with most of the prerogatives of deity.\* From him emanate all power and authority; the whole earth, it is ignorantly supposed (and it is the policy of such as are better informed to perpetuate the ignorant notion,) is subject to his sway; and from him, as the fountain of power, rank, honor, and privilege, all kings derive their sovereignty over the nations. It is in conformity with these haughty pretensions, that China ever refuses to negotiate with 'outside barbarians,' until compelled to do so by force stronger than her own; and then, even when such is the case, she always assumes the tone of a condescending superior, at least in the view of her own subjects.

The power of the sovereign is absolute, as that of a father over his children; although theoretically, he is under the control of the heavenly decrees (of which however he is himself interpreter); and practically, is in a great degree subject to the influence of public opi-

\* He is also named *hwang te*, 'the august ruler;' *hwang shang*, 'the august lofty one;' *wan suy yay*, 'the lord of ten thousand years;' &c. He is even addressed, and on some occasions refers to himself, under designations which pertain exclusively to heaven.

nion, of customs, and of the enactments of his immediate ancestors and predecessors. The same absolute power which he possesses over the whole empire, he also places in the hands of those whom he deposes, to be exercised by them within the respective spheres of their jurisdiction: each being responsible only to his superior officer; and none being entitled to interfere with another in the exercise of such power, but those from whom the power is either directly or intermediately derived.

As the mere will of the emperor is law, it would be idle to attempt a specific enumeration of all the prerogatives which belong to him. A statement of a few of the peculiar rights maintained by the crown must suffice. The emperor is the head of all religion, and is alone privileged to pay adoration to heaven (or the supreme ruler of the universe). He is the source of law, and the fountain of justice. There can be no appeal from his judgment; and the gift of mercy belongs alone to him. No right can be held in opposition to his pleasure; no claim can be maintained against him; no privilege can protect from his wrath, if it be his will to set aside established rules or customs. He is the main-spring of the administration; none can act but under his authority and commission. All the forces and revenues of the empire are his; and he does with them whatsoever he pleases. He has an undisputed claim upon the services of all his people, and in particular of all males between the ages of 16 and 60: but this is a claim which it is rarely attempted to enforce. In a word, *the whole empire is his property.*

The right of *succession* to the throne is by custom hereditary in the male line; but it is always in the power of the sovereign to nominate his successor, either from among his own children, or from among any other of his subjects. The successor is frequently nominated during his father's life time, in which case he possesses several exclusive privileges, as crown prince.—It is worthy of remark, that the children of Chinese inmates of the imperial harem are, under the present dynasty, illegitimate.—The duties to be observed by the sovereign are strictly understood to consist in attention to the moral and political maxims of the ancient philosophers, Confucius and Mencius, and their most celebrated disciples, as detailed in their famous works, the Five Classics, and the Four Books.

*The people* in China are regarded as members of one great family, bound implicitly to obey the will of their *patriarch*, and possessing nothing but what has been derived from, and may be at any time reclaimed by, him who stands to them politically in the place of a father. Liberty, in the true sense of the term, is unknown; and even locomotive freedom is possessed but in part. Emigration to foreign regions is prohibited; and removal from one division of the empire to another, is subject to multiplied restraints. Inequality of rights, as well as of privileges, is a principle prevailing every branch of the law and government. The distinctions of subjects and aliens, conquerors and conquered, masters and slaves, old and young, high and low, honorable and mean, are constantly encountered in all the tran-

sactions of private and of public life. Before the emperor, however, all ranks are alike trodden to the earth, as being infinitely beneath him, who acknowledges no superior except heaven, and his already deified predecessors. And all the officers of the government 'looking up to him, and embodying' the principle on which their sovereign maintains his supremacy, are, in their respective spheres, tyrants and despots; nor does one of the multitude over whom they rule, dare to assert the rights of his species, or presume to declare by his actions that he possesses an immortal spirit, accountable to One who is far above all the rulers and potentates of the earth. He is indeed nominally protected from oppression by the laws, and is allowed the right of appeal when those laws are infringed. But this right seldom avails him: where the appellant is powerless and without money, the superior officer rarely troubles himself to inquire into the conduct of his subordinate. The universal principle is, that the people must be kept down by fear. This state of things has, by a natural process, led to the destruction of mental superiority; it has annihilated every aspiration after truth; and has effectually checked the spirit of noble enterprise: but it has not broken that disposition to patient, laborious industry, which so strikingly characterizes the Chinese, and distinguishes them from every other people of Asia, the kindred race of men inhabiting Japan alone excepted.

To what this is to be attributed is an inquiry, on the consideration of which we are not now prepared to enter. We are indeed as yet too little acquainted with the progressive history of the Chinese principles of government, to be able to state how far, or in what way those principles and the character of the people have mutually affected each other. Suffice it to say, therefore, that the untiring industry of this people, while by raising them in the scale of civilization, it has given them a certain tone of independence inconsistent with their otherwise general servility, has also at the same time exposed them in an increased degree to grinding extortion. Yet even this has not been unattended with advantage, inasmuch as it has shielded them from entire dispossession of their lands, and has thus prevented the accumulation of extensive portions of the soil in the hands of a few individuals. Hence we see that, while the whole empire is indisputably the property of the emperor, and all grants are reclaimable by him at pleasure, property in the soil is nevertheless held on a very secure tenure. It is also very generally divided among all classes of society.

Distinction of castes does not exist in China as in India. Yet some trace of its having formerly been known here is to be found, perhaps, in the ancient division of the people into scholars, agriculturists, craftsmen, and tradesmen; and in the still latent law respecting the registration of all males, wherein it is declared that 'from generation to generation they shall remain without change.' The more modern distinctions maintained among the people of China are the following: First, those between natives and aliens, the latter including all the



yet unconquered mountaineers and other barbarous tribes spread over various portions of the empire, with several races of boat-people and fishermen in the maritime provinces, &c., and also foreigners residing in the country; all of whom are subject to particular laws and restrictions that do not affect natives. A second distinction is between the conquerors and the conquered. This does not consist in any very especial privileges enjoyed by the former, so much as in regulations prohibitive of free intermarriages between them and the latter, designed to prevent an entire amalgamation of the two races. A third difference is made between freemen and slaves. Under certain restrictions, every native is at liberty to purchase slaves, and to retain in slavery the children of those whom he may have purchased; and freeborn people are often rendered subject, by their crimes, to legal forfeiture of their liberty. These cannot be entitled to the rights of freemen, and have in fact hardly any acknowledged rights, but may be treated in a great degree according to their masters' pleasure. The next distinctions are those of old and young, high and low, by which are effected the various relations of father and son, husband and wife, &c., as also those of the officers and commonalty, the titled and the untitled.

In addition to the above distinctions, we have to notice a marked division of all the people into two classes, the *honorable* and the *mean*; the individuals of which classes cannot intermarry without forfeiture by the former of their native privileges. To the honorable are open all the avenues of rank and office, if only they have ability and diligence sufficient to fit them for the career of literary and political ambition; while individuals of the mean and degraded class of society are altogether shut out from the public examinations, designed, as is well known, to prepare men for the attainment of office in this highly scholastic, but unlearned, country. This mean class includes all aliens and slaves, as also criminals, executioners, the lower description of police-men, stage-players, jugglers, beggars, and all other vagrant and vile persons. And these, to gain emancipation from their state of political slavery, are in general required to pursue, for not less than three generations, some honorable and useful employment.

*Privileged classes.* The distinctions above enumerated extend over the whole surface of society; there are other distinctions of a more confined nature which affect only a small portion of the social body. These, as enumerated in the code of laws, are marked by the possession or absence of one or other of the following eight privileges;

1. The privilege of imperial blood and connections.
2. The privilege of long service.
3. The privilege of illustrious actions.
4. The privilege of extraordinary wisdom.
5. The privilege of great abilities.
6. The privilege of zeal and assiduity.
7. The privilege of nobility.
8. The privilege of birth.

Respecting these privileges, which affect the punishment of offenders who themselves possess, or any of whose near relatives possess, them, sir George Staunton, in a note to his translation of the Penal Code, correctly remarks, that "excepting the first and seventh classes, it can be scarcely supposed that this classification has any existence in practice; and, in fact, the first and seventh classes must, generally speaking, comprehend all those who have any claim to be ranked among the others." We confine ourselves therefore to stating who are the persons comprehended in these two classes. And first, of those who enjoy the privilege of imperial blood and connection: these are, all the relations of the emperor descended from the same ancestors; all those of the emperor's mother and grandmother, within four degrees; all those of the empress, within three degrees; and lastly all those of the consort of the crown prince within two degrees. The persons who possess the privilege of nobility are, "all those who possess the first rank in the empire; all those of the second who are at the same time employed in any official capacity whatsoever; and all those of the third, whose office confers any civil or military command." In this number are included all persons holding any of the five titles of feudal nobility—*kung, how, pih, tsze, nan*, which we might render by duke, count, baron, baronet, and knight; the two last, *tsze* and *nan*, being of inferior consequence, are hardly admitted into the ranks of the nobility, while the three first, *kung, how, and pih*, take precedence of all officers of the government who, although standing in the first of the nine ranks, may be without such titles.

The arrangement in China of all official persons and *employés* into nine ranks, or orders, each distinguished by a particular ball of stone, glass, or metal, on the top of the cap, is already well known to all who have any acquaintance with Chinese customs. But for the information of such as have not that knowledge, we subjoin a list of the distinguishing marks of each rank, to which will be hereafter added brief tables of precedences, both civil and military. It may be here mentioned that each of the nine ranks is subdivided into two classes, principals and secondaries, but without any alteration in the distinguishing balls or knobs.

For the 1st rank, the ball is of red precious stone.

For the 2d rank, the ball is of red coral.

For the 3d rank, the ball is of blue precious stone.

For the 4th rank, the ball is of dark blue or purple stone.

For the 5th rank, the ball is of crystal.

For the 6th rank, the ball is of opaque white or jade stone.

For the 7th rank, the ball is of

For the 8th rank, the ball is of

For the 9th rank, the ball is of

} worked gold.

Officers who have not entered the course of the nine ranks wear the same dress as those of the ninth rank. There are other insignia of rank in addition to these balls or cap-knobs; but as they appear less conspicuously, we pass them over, and turn from these preliminary

remarks to a consideration of the means employed by the sovereign for the government of his people; which, as we have before said, are either purely executive, or of a mixed legislative nature: there is in China no *purely legislative* institution, resembling, in the remotest degree, the parliaments, congresses, senates, and houses of assembly, of western nations.

*Note.* In our next and subsequent numbers, we hope to continue our remarks on this subject, in two or three separate articles: the first may perhaps treat of the supreme government; imperial councils, six supreme tribunals, office for colonial affairs, the censorate, the hanlin college, &c.: the second may comprise the *local* public offices at the capital; the imperial household, officers attached thereto, &c.: and a third may comprise all the provincial and colonial governments.

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ART. III. *Notices of modern China: introductory remarks on the characteristics, the present condition, and policy, of the nation; the penal code.* By R. I.

[The judicial form of trial before an impartial jury, is one of the most simple, and at the same time most efficient, modes of ascertaining the truth, which the wisdom of man has ever devised. But when witnesses cannot be brought to the constituted tribunal, it is then expedient to take their depositions, which (unless the character of the witness is known to be bad,) are always received as good testimony. Still more worthy of credit, however, are those documents which, without their authors designing that they should appear in a court of justice, were written and signed long before it was known that the subject to which they refer would be submitted to a judge or jury. Of the nature of this last kind of testimony are our correspondent's papers, which we now have the pleasure of submitting to our readers. They have been collected with much care; and afford probably the best kind of testimony, concerning the present character and condition of the Chinese, which under existing circumstances, can be adduced. We expect that his papers will be continued through several successive numbers.]

“WITH all its defects and with all its intricacy, the code of laws” (of China), says sir George Staunton in his preface to the translation of the *Ta Tsing leuh le*, “is generally spoken of by the natives with pride and admiration; all they seem in general to desire is, its just and impartial execution, independent of caprice, and uninfluenced by corruption. That the laws of China are, on the contrary, very frequently violated by those who are their administrators and constitutional guardians, there can unfortunately be no question; but to what extent, comparatively with the laws of other countries, must at present be very much a matter of conjecture; at the same time it may be observed, as something in favor of the Chinese system, that there are very substantial grounds for believing, that neither flagrant nor

repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity."

The foregoing observations will serve equally well as a preface to the following papers, the object of which is to show how far the laws of China are really enforced and observed. They will, so far, form a sequel to sir George's very valuable work; but the writer has, in the present instance, the much humbler task, to compile from the translations of others, but still translations from the Chinese original documents, as often as they can be found appropriate to his design. He will, however, introduce extracts from other writings, and reflections of his own, whenever they may tend to throw light upon the manners or institutions of the Chinese, or to suggest matter for future inquiry; for whatever serves to elucidate the manners of a people is of utility in examining into the nature of their laws; and these last can only be sound and effective, when consonant with the institutions and customs of the people.

The theory of the Chinese government is undoubtedly the patriarchal. The emperor is the sire of the whole empire; his officers are the responsible elders of its provinces, hundreds, and tithings, as every father of a household is of its inmates. This may, to be sure, be the theory of all governments; but it has in China been systematized by Confucius, and acted upon more consistently, and for a longer period, than any other system of government in the world. Besides being prompted by natural instincts, this theory is inculcated by a general system of education in China, which, aided by the absence of external influences, has succeeded in introducing an extraordinary uniformity of character throughout the extensive region in which it operates. If then the theory of government be natural and good, but the practice bad, the fault is most likely to be found in its earliest springs of action,—the education of the people; for the well-being of every government depends upon the moral character of the governed. A certain conventional morality is found to be nearly the same in all civilized countries; because it is founded upon necessity; but in most countries that morality has been found insufficient of itself to support the laws and maintain their just execution, and religion has, therefore, been summoned to its aid.

China alone, of Asiatic empires, has tried the experiment of dispensing nearly with religion as a political engine. The absence of a state religion, for the ethics of Confucius can scarcely be styled religion, has probably contributed to the stability of the empire, and may have occasioned the *unimaginative* insipid character of the people; or this last may, as is more generally believed, have been the cause why the Chinese have little or no religion. Be it as it may, these two circumstances, the want of religion as an essential part of the machinery of the government, and the absence of all enthusiasm amongst the people, are the characteristics which chiefly distinguish China and its inhabitants from the other large empires of Asia. Has then the absence of a state religion and enthusiasm saved China from anarchy and bloodshed? By no means, as the

following pages will testify. She has succeeded in reducing a larger portion of territory and of population under one rule, than almost any other modern nation; and that rule, although despotic, as the amplification of paternal authority must needs be, is more mitigated than that of other Asiatic states,—which she resembles, nevertheless, in all her leading characteristics. She has attained, in a high degree, the civilization of luxury; yet her institutions are defective, her rulers corrupt, her men without honor, and her women slaves. Her moral civilization is nearly the same now as in the time of the Assyrians; it is Asiatic and not European. To how many causes soever we ascribe this distinction, we must conclude the principal one to be her want of a prevailing, or at all events of a pure, religion, and that religion, Christianity. “For Christianity is the summary of all civilization: it contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury; but this alone seems to have been conceived for the regions of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian.”\*

The absence of a religion of the state is, however, by no means the principal cause of the integrity and stability of the Chinese empire, whatever be its influence on the uniform and vapid character of its inhabitants: but these she owes chiefly to her isolated locality and her peculiar language, which cut her off from communication with other large empires. What was in the first instance accident, is now made a principle of safety by the government, which endeavors to introduce the character of *isolation* into all its departments; especially since the frontiers of the empire are threatened by the approach of other powerful nations. As combination of the knowledge of individuals is necessary to promote improvement amongst a community, so is the combination of nations to advance general civilization; but China, by shrinking from communication with the rest of the world, stood still, whilst Europe passed her in the career of knowledge. It is not that she has experienced no revolutions, and that each revolution has not partially reformed the abuses of the state; but she has never felt a moral renovation like that of the introduction of Christianity into the west, or of the printing press into Europe. The Mongol and Mantchou dynasties, especially the latter, have probably produced the most effectual reformations in China. It has usually been taken for granted, that the Tartars in China, like the Goths in Europe, were mere barbarians, who brought nothing but courage and energy of character into their new possessions, and that those qualities were soon merged in the character of the conquered people. This is probably a mistake with regard to both of those races. The general similitude of the Chinese form of government, with that of the Mongols in the rest of Asia, renders it probable that that people imposed their laws to a considerable extent upon the Chinese, or at all events infused their spirit

\* Chenevix on National Character, vol. 1, chap. 4

into the Chinese code: if indeed, they did not both imitate their legislation and their ethics from the same source.\* *Tytler's Univ. Hist. (Family Library,) vol. 4, p. 80.*

It is not meant by this to insinuate that the Chinese are in the same state of civilization now, with the Mongols at the time of their conquest of China, but that the former were at that time little advanced in legislation beyond their conquerors, and just as likely to receive improvement from the latter as to impart it. We must guard on the other hand against the belief that the Chinese have since that period, made any considerable progress in the science of legislation, unless what they owe to the present Mantchou dynasty, or that their moral civilization has ever been greater than at present, both of which notions the accounts of the Jesuits might lead to suppose. That they have advanced in the arts of luxury is undoubted. Modern embassies and other sources of information have gone far to correct the flattering descriptions of the Roman Catholic missionaries; but we find many Europeans arrive in China with preconceived opinions upon the country taken implicitly from Du Halde, and who, before they have landed from their ships, are ready, like the elder Staunton,† to give a description of the manners of the people which their sons will be obliged to rectify.

The descriptions of the Roman Catholic missionaries mislead, not only by their exaggeration, but because they judged China with reference to Europe, as both countries were then; whereas China has since altered her position but little, whilst Europe has risen prodigiously in the scale of civilization. They thought too, most likely, to correct the Europe of their day, by holding up China as a pattern for many virtues and for many of its institutions—and in this they only followed the example of many, if not of most, modern writers of ancient history. Rollin's history of the ancient Egyptians or Assyrians for example, and the Jesuits', or the abbé Raynal's history of China, are in many cases convertible, and whole pages might be transferred from one to the other, with a very little verbal alteration. It is not solely because there is a remarkable resemblance between the great Asiatic and Egyptian empires, which is undoubtedly the case; but also because the perpetual attempt to dignify their histories, has led each historian to imagine nearly the same theory of a perfect monarchial government for the nation which he describes. They drew their materials in part, moreover, from native historians, who, besides having the same propensity with our own, wrote in general under despotic governments, of times anterior to their own, and they flattered the dead,

\* Robertson's Charles V., sect. I. "This amazing uniformity, (in the feudal system of all the states of Europe,) has induced some authors to believe that all these nations, notwithstanding so many apparent circumstances of distinction, were originally the same people. But it may be ascribed, with greater probability, to the similar state of society and manners to which they were accustomed in their native countries, and to the similar situation in which they found themselves on taking possession of their new domains."

† See that part of his account of Macartney's embassy, written at Tungchow on his way to Peking.

to curry favor or avert displeasure from the living monarch; or they took them from state documents of their own time, which were promulgated with a view to represent the government in a favorable light. Select as a specimen, the emperor's instructions to his ambassador to the Tourgouths. 'In our empire, fidelity, filial piety, charity, justice, and sincerity, are our ruling principles, the objects of our veneration, and the constant guides of our conduct,' &c. *Staunton's translation.*

It is infinitely safer to deduce the character of the Chinese from that of other modern Asiatic empires which are best known; since their general resemblance is incontrovertible. This topic suggests the consideration whether it would not be advisable to choose the commissioners or consuls, who have the management of the affairs of foreigners in China, among those who have practical knowledge of Asiatic institutions and manners, to save them from the mistakes which persons who are acquainted with European civilization only, almost invariably commit in the outset of their career in Asia. "Those who landed," says Ellis in his account of lord Amherst's embassy, "with an impression that the Chinese were to be classed with the civilized nations of Europe, have no doubt seen reason to correct their opinion; those, on the contrary, who in their estimate ranged them with the other nations of Asia, will have seen very little to surprise them in the conduct, either of the government or of individuals."

The following compilation will, it is hoped, tend to correct the erroneous opinions which still exist about China. If we find, from the emperor's own confessions, that there is corruption and negligence in every department of the government; that the expenditure constantly exceeds the ordinary revenue; that famine visits the land frequently, and that its horrors are always aggravated by the rapacity of the authorities; that combinations exist in all parts of the country, which break out occasionally in open insurrection against the government; that every part of the country is infested with banditti, who are connived at, if not promoted, by the local officers: we may safely conclude that such a government is held together more by the force of habit and adventitious circumstances, than through intrinsic merit. Nor will this testimony be invalidated by the wise maxims which are put into the mouth of the emperor by sycophantic historians, nor even by the apparent wisdom of some of his laws. "It has been justly remarked that, notwithstanding the despicable character of both of these emperors," (says Gibbon,\* in speaking of the emperors Arcadius and Honorius) "their laws, with few exceptions, breathe often the most admirable sentiments, and the wisest political principles; but this proves no more, than that there were some men of abilities who were employed in framing them; it was another thing to enforce their observance, and while that was neglected, as the deplorable situation of the empire too well declares, they were words without meaning, empty sounds, to which the public administration of government was a daily contradiction."

\* As quoted in Tytler's Universal History. (Family Library) vol. 4. p. 31.

The extracts from the Peking gazettes, of which our compilation will chiefly consist, are gleaned principally from the Indochinese Gleaner, the Malacca Observer, the Canton Register, the translations of the Royal Asiatic society, and a few translations given in the appendix to sir George Stannton's account of the embassy to the khan of the Tourgouths. Some quotations are given also from other sources, which are indicated in their proper places. As we owe our fullest descriptions of China to Roman Catholic missionaries, so do we owe the present notices chiefly to missionaries of the reformed church; for nearly all of the translations found in the first three periodicals quoted above were furnished by the late doctor Morrison, the interpreter to the British East India company's factory at Canton, whose name is a sufficient guaranty for their fidelity. The extracts commence with the first number of the Indochinese Gleaner, a work which is now nearly out of print, and are continued more or less from that date, May, 1817, to the present year. This space of time includes the three last years of the reign of Keäking and the whole of the present emperor's. A compilation gathered from such sources must necessarily be very defective and the results often inconclusive; but it is instructive nevertheless as far as it does go, because it narrates actual events, detailed by the Chinese themselves in the ordinary routine of official duty. Whilst scattered through the pages of a newspaper or magazine, as isolated facts, they command little attention and are distrusted by those who do not know how they are obtained. Collected together and classified, they confirm each other and tend to elucidate more fully the subject to which they refer.

Some account of the Peking gazette will be found in a former number of the Repository, vol. 1, p. 506. For the manner in which it is compiled we are indebted to the Journal Asiatique for December, 1833. "The supreme council of the empire," we are told in that periodical, "which includes the ministers, sits in the imperial palace at Peking. Early every morning, ample extracts from the affairs decided upon or examined by the emperor the evening before, are fixed upon a board in a court of the palace. A collection of these extracts forms the annals of the government, and thence the materials for the history of the empire are drawn. The administration and the government establishments at Peking are ordered, therefore, to make a copy of the extracts every day, and to preserve them in their archives. The government officers in the provinces receive them by their *tchi tchan* (couriers), who are retained in the capital expressly for that purpose. But in order that all the inhabitants of the empire may obtain some knowledge of the progress of public affairs, the placarded extracts are, by permission of government, printed completely at Peking, without a single word being changed or omitted." The result is the Peking gazette. A court circular is issued daily at Canton also, and slips of paper are occasionally hawked about the streets like an extraordinary gazette in London, on occasions of eventful news, or sometimes to report mere trifles. Many



of the local events of Canton recorded in the Canton Register were taken perhaps by Dr. Morrison from these publications, and sometimes, as is generally stated, on common report.

*The penal code.* Although the despotism of the sovereign is subordinate to the despotism of established usage, we must guard against the supposition that his laws, like those of the Medes and Persians, alter not. The penal code has undergone several emendations since sir George Staunton's translation appeared. It consisted originally of the *leuh*, which for several ages comprised only 457 heads; in the fifth year of the emperor Yungching it was reduced to 436. The *le* (novellæ) or modern clauses, to limit, explain, or alter, the old statutes, were first introduced during the Ming dynasty, which preceded that now on the throne. In the first year of the present reign they amounted to 1573.\*

The Criminal Board at Peking addressed the emperor in 1829 to recommend a new edition.† The late emperor ordered that a revised and corrected edition of the code should be published every five years; the first five being a slight revisal, and the next a thorough one. 'In consequence of the many alterations,' continues the Board, 'which have taken place during the present reign, the law and practice no longer correspond.' A new edition‡ was published the following year, in compliance no doubt with this request, composing 28 volumes octavo. The emperor decreed at the same time,|| that instead of fixing ten years or any other period for the republication of the whole code, the supreme courts shall make as few alterations as possible on the last code, and that when they are obliged to do so, they shall report them immediately to receive the imperial sanction, and then promulgate them throughout the empire. The reason assigned for this rule is, that wily litigators and lawyers avail themselves of the numerous laws made by the six supreme courts at Peking, to act upon the new law or upon the old, as suits their purposes, which they are able to do, so long as the laws are not published.—It may not be out of place to notice here, that the 'orders' which have been promulgated at Canton during the last ten years, as the laws of the empire relating to foreigners, are not found in the last edition of the code, and that they have neither personal access to the Chinese courts of justice, nor that advantage of publication of the laws affecting them, which is here admitted to be due to the natives of the country. We may digress further too, to remark, that so far from usage being immutable in China, the emperor does not hesitate even to alter the characters of the language; for on his accession he decreed ¶ that 寧 *ning*, 'repose,' the name of the late emperor, his father, be hereafter sacred; and that to prevent its profanation it should be written 寧, the character 心 *sin*, 'the heart,' which enters into its composition, being changed to a horizontal line.

\* Canton Register, July 2d, 1829. || Canton Register, July 3d, 1830.

† Canton Register, Jan. 19th, 1830. ¶ Indochinese Gleaner, p. 108, Ap. 1821

‡ Chinese Repository, vol. 2d, p. 11.

Although a code of laws is to a certain extent a security to a nation, it is by no means entirely so, as will be found to be the case in China, as it has in France and elsewhere. The sentiments of morality must be diffused amongst a people to insure the strict and impartial execution of laws whether written or unwritten; for without that, they will easily be wrested from their true meaning. "From the impracticability of providing for every possible contingency," says the 44th section of the Penal Code, "there may be cases to which no laws or statutes are precisely applicable; such cases may then be determined by an accurate comparison with others, which are already provided for, and which approach most nearly to those under investigation, in order to ascertain afterwards to what extent an aggravation or mitigation of the punishment would be equitable. A provisional sentence conformable thereto shall be laid before the superior magistrates, and after receiving their approbation, be submitted to the emperor's final decision. Any erroneous judgment which may be pronounced in consequence of adopting a more summary mode of proceeding, in cases of a doubtful nature, shall be punished as willful deviation from justice." This reference to the emperor is made, as was the case in the Roman empire, in writing, which is certainly according to sir W. Blackstone, "a bad method of interpretation. To interrogate the legislature to decide particular disputes, is not only endless, but affords great room for partiality and oppression. The answers of the (Roman) emperor were called his rescripts, and these had in succeeding cases the force of perpetual laws; though they ought to be carefully distinguished by every rational civilian, from those general conditions, which had only the nature of things for their guide."\* A code, which, besides giving the magistrates a certain latitude on either side of any particular law in order to make it include cases which it does not specify, makes their decision again dependent upon the caprice of one man, must depend, like any other human arbitration, upon the honesty of the parties. The inefficiency of the Chinese code is further indicated by another of its own sections, the 386th, which declares: "That whoever is guilty of improper conduct, and such as is contrary to the spirit of the laws, though not a breach of any specific article, shall be punished, at the least, with forty blows; and when the *impropriety is of a serious nature*, with 80 blows."

After reading these two clauses in conjunction with the emperor's proclamation relative to the numerous new laws noticed before, we may be prepared to find many violations of its laws. A general similitude of the leuh, or original penal code of China, to that of the Visigoths or Balti in Spain, arising out of a parallel state of civilization may be remarked. But 'while the Roman emperors were enacting such sanguinary statutes, as those of Arcadius and Honorius, which declares that the children of those convicted of treason shall be perpetually infamous, incapable of all inheritance, of all office or employment; that they shall languish in want and misery, so that life

\* Blackstone's Commentaries, sect 2d.

shall be to them a burden, and death a comfort.\* The Goths enacted that, "all crimes be visited on the perpetrator alone: let the crime die with him who has committed it, and let not the heir dread any danger from the deeds of his predecessor." The Chinese, on the other hand, (although it was proposed according to Du Halde to change the law so long back as in the reign of the emperor Wänte, B. C. 151,) preserve this blot in their code, in certain cases, to the present day; for so late as 1828, the emperor decreed, as an amendment no doubt upon section 287 of the code, "that hereafter, when in any case, three, four, or more persons, in a family are murdered,† if it appears on the trial that the said family has no heir left, then the son or sons of the murderer, who may not have arrived at manhood, shall be presented to the keepers of the harem, and be emasculated; and a report be made to the emperor. Let the Criminal Board enter this among the supplementary laws, and act agreeably thereto." And this new law was applied immediately in the case of a man,‡ who having attempted the virtue of his neighbor's wife and failed, murdered the husband and two other members of the family, and left him without an heir. The emperor ordered the son of the murderer, a child of about ten years of age, to be delivered to the officers of the harem to be made an eunuch, and so by the *lex talionis*, to cut off the murderer's posterity also.

In September, 1832, the Criminal Board at Peking|| expressed to the emperor a wish on their part, to alter the law,¶ which involves with a rebel all his kindred. In reply, his majesty says, that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers and their families, their crime is supreme and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency." We are told,\*\* that in accordance with this law, the wife, daughters, and other female members of the family of an uncle of Changkibirh (Jehanguir), the rebel chieftain in Chinese Turkistan, were in 1827 or 1828 banished to the southern provinces of China and subjected to slavery; while the men of the family were separated from them, and condemned to perpetual imprisonment. In 1832,†† the families of seven Mohammedan begs of Turkistan, who had been executed for rebellion, were condemned to slavery. Three sons of the leader of the rebellion in the mountains which divide the provinces of Kwangtung, Kwangse, and Hoonan, his daughter, daughter-in-law, a brother, and two accomplices, were delivered over, in 1832, to the Criminal Board at Peking for trial: five of them were sentenced, in October, to the "slow and ignominious death of cutting to pieces," and their heads to be carried about among the multitude.‡‡

\* Tytler's Universal History, (Family Library,) vol. 4, p. 80.

† Canton Register, Feb. 2d, 1829. \*\* Canton Register, May 10th, 1829.

‡ Canton Register, May 2d, 1828. †† Canton Register, Aug. 2d, 1832.

¶ Chinese Repository, vol. 2, p. 336 †† Chinese Repository, vol. 1, pp. 381, 470.

‡ See section 255, and appendix 23 of Staunton's translation.

The uncertainty and futility of a code, of which the provisions are liable to reference and change on every slight pretext, are seen in a case which occurred about the same time in Nganhwuy province, where six people were killed in an affray between two parties of salt smugglers.\* One of the murderers, a Mohammedan, ripped open one of the corpses of his adversaries, plucked out the viscera, split the head, and threw the different parts of the body into the river. This man was sentenced on his trial to suffer death by decapitation after confinement, (which generally means that his life will be spared,) according to the section 290, on "killing in an affray." The emperor censures not only the judge who passed this sentence, but also the Board at Peking who referred it to him, because they did not notice the gratuitous cruelty of the murderer, and he orders *a new law to be made to apply to such cases.*

In consequence of the litigious spirit manifested by the members of the imperial clan, the emperor enacted some new laws in 1829 especially for them.† Of late, he remarks "they have constantly appeared in cases that did not immediatly concern themselves, and have employed their privileges and influence to extort money on legal pretexts." The military council of the empire, the ministers of state, the heads of the imperial household, and the supreme court of the criminal law, having assembled by order of his majesty, framed certain new laws which he confirmed. The tenor of them was, that, 'should any member, direct or collateral, of the imperial clan, appeal to any court in an affair that does not concern himself, and should it be found that this was designed to obtain money by fraudulent pretexts, he shall be sentenced to a hundred blows with the cudgel; forty of which shall be inflicted really and severely with the bamboo. If in affairs that do not concern themselves, they form a conspiracy with witnesses and others to extort money, the offenders shall be transported to Kirin (in Mantchouria), deprived of their honorary distinction, and receive a chastisement of 40 blows with the bamboo. Those who come forward to assist by their influence in these conspiracies, shall be pilloried for three months, and then transported to the frontier.' The emperor ordered these laws to be inserted in the code, and published among all the Tartar tribes both near and distant, that the law may be universally known and eternally obeyed. A case in point occurred shortly afterwards, when the emperor ordered the parties to be proceeded against with the utmost rigor of the law.‡

There is a circumstance of the above law worthy of note, which is, that flogging with the bamboo is awarded to Tartars, of the imperial blood too, whereas section 9 of the code enacts that, "all the subjects of the empire who are enrolled under the Tartarian banners, when found guilty of committing any offenses which render them liable by the laws in general to a corporeal punishment, shall receive the whole number of blows specified; but the chastisement shall be

\* Canton Register, May 2d. 1829.

† Canton Register, Aug 17th. 1829

‡ Canton Register, July 2d, 1829.

inflicted with the *whip* instead of the *bamboo*." This clause in the code must have been abrogated or allowed to fall into disuse before, however; for we find the emperor expressing his severe displeasure, in the 88th number of the Peking gazette for 1828,\* against Ngauseu, a Tartar nobleman who is an hereditary officer, and had recently been a lord in waiting at the imperial gate Keentsing. This nobleman thrashed his servant to death, and *instead of telling the emperor*, as he ought to have done, he endeavored to conceal it. The emperor heard of it, however, and ordered a court of inquiry. The court, fearing Ngauseu, delayed to send in their report for twenty days, for which the emperor delivered them over to the Criminal Board. The nobleman was ordered to the gate of audience and there punished with twenty 'heavy blows' with the flat bamboo on the seat of honor: he was banished moreover from court; but allowed to retain his *hereditary honors*.—Another case of reference to the emperor upon a doubtful case with regard to the code will be found in the Repository vol. 2, p. 287.

Besides the laws made by the emperor or by the six boards at Peking with his sanction, the orders of the officers of the provincial governments have the force of laws, or at all events they stretch the laws at convenience without reference to the emperor;† but if referred to and sanctioned by him, they become laws, but are not always made a part of the code as we have stated to be the case with the orders relating to foreigners. To alter or modify these local laws, the governors of provinces generally invite the coöperation of the fooyuen, judge, and treasurer, &c., to share the responsibility. Some of these precepts even affect life. The governor and fooyuen of Canton issued a joint proclamation in 1830,‡ directed against banditti, who under the disguise of custom-house searchers, plunder boats upon the river. The principle is laid down that no boat is to be searched in transit, but only at a custom-house, and any who attempt it may be seized, bound, and carried before a magistrate; and if he resist he may be killed, under the law which authorizes to resist armed banditti. The proclamation cautions traders not to abuse this sanction, by making it auxiliary to smuggling.

The only law that we find in the code upon this head is that under the 388th section, which affects criminals who resist police-officers, which says: "if the criminal who resists, is armed with any weapons of defense, and the police-officers kill him in endeavoring to secure his person; or if the criminal escapes from their custody or from prison, and is killed upon a renewal of the pursuit, the police-officers shall in nowise be answerable for his death. On the other hand, if a police-officer at any time kills or severely wounds a criminal, who is not capitally punishable, and who had surrendered without resistance, either immediately or as soon as overtaken, such police-officer shall be punished according to the law against killing or wounding in an affray." Considering the clauses in sections 141

\* Malacca Observer Jan. 27th, 1829.

† Canton Register, Feb. 15th, 1830

‡ Canton Register, July 2d, 1829.

and 146 of the code which award, in the case of smuggled salt, the whole of it to an informer or to the seizer, and in the case of other goods, three tenths to the informer, and considering further that clause of section 310, concerning "all persons resisting and striking those who, under the authority of any public office or officer of government, are employed in collecting duties;" we can scarcely imagine a case to occur in which the governor might not decide on either side as suited him, or in which his decision might not be reversed, with the colorable pretext of law. A case did occur in 1833,\* when the governor was true to his interpretation of the law. It was rumored that a passage-boat going from Canton to Chaouking foo, a distance of 70 miles, had smuggled opium on board. A custom-house boat set off in pursuit and overtook her late in the evening. The boat was hailed and ordered to stop to be searched; but the master refused and threatened to fire on the custom-house officers if they attempted it. The attempt was made and the threat fulfilled; and the custom-house boat was obliged to return to Canton with four men killed and twelve wounded. Meanwhile the passage-boat pursued her way, and the master reported at the first custom-house he reached, the circumstances of the affray; and stated that the custom-house boat had acted contrary to the governor's late edict, and that he, the master, could not tell whether she was really what she appeared, or a pirate boat. He made the same report on his return to Canton, and the governor in his reply to a complaint on the part of the custom-house officers, justified the master of the passage-boat on the ground that his orders had been violated, not to attempt to search boats between custom-house stations. Four men of the wounded officers of the customs had by this time died. This little history will go some way towards explaining the open violation of the numerous imperial and viceregal edicts against the contraband trade in opium:

An imperial edict of 1824 enacts,† that for the people to have firearms in their possession is contrary to law, and orders have already been issued to each provincial government to fix a period within which all matchlocks belonging to individuals should be bought up at a valuation; and again in 1831,‡ firearms, with the exception of *fowling-pieces*, are interdicted and ordered to be delivered up within six months. The magistrate of the district of Nanhai in Canton took upon himself, nevertheless, in 1830, to issue a proclamation permitting the inhabitants to consider all people as thieves whom they might see on the tops of the houses after the second watch of the night, and fire at them. He did not permit them, however, to fire with ball or shot, but only grains of paddy; 'because,' adds he, 'whilst I would detect thieves, I would save lives.' Two months afterwards he partially revoked the order and declared firearms to be illegal, or that nothing but the most urgent cases can excuse their use. He

\* Canton Register, July 15th, 1833.

† Transactions of the Royal Asiatic society, vol. 1, p. 386.

‡ Canton Register, March 24th, 1831.

still permits them in such cases,\* when it is certain that the man on the housetop is a thief and they cannot catch him; but there is to be no firing on mere suspicion, which rather aids the thief than hinders him. His first order was, he admitted, abused, and the inhabitants are disturbed by the popping of guns all night. In his first edict, he says that he has caught a great many thieves, but has seldom received the stolen property, whence he infers that the receivers of stolen goods must be numerous. He orders, therefore, for the purpose of intimidating the receivers and to make the inhabitants look after their tenants, that "all houses whether large or small, in which stolen goods are found, shall be *given to the informer.*"

In addition to all these rescripts and by-laws it appears, according to the Canton Register, that villages have their unwritten usages, to which a general council of old men and gentry compel individuals to submit, and in this, it is said, the government supports them.

Nor does the manufacture of laws end here, for occasionally, there are forged edicts promulgated, which, as they are punishable by section 355 of the code with death, must sometimes be found to answer, or they would not be attempted. The governor of Peking apprehended one of the clerks of the Board of Revenue in 1827,† who with accomplices, had forged an official edict with a view to extort money; one of his accomplices kept a clothier's shop. Some others in the same office were sentenced a few months afterwards to carry the cangue or wooden collar‡ for two months at Peking, and then to be transported to an unwholesome region, meaning Yunnan or Canton provinces, there to be given as slaves to the soldiers, and be again exposed in the cangue for three months more. Another case of forgery occurred in 1829, when the offender was sentenced by a judge to transportation only, on the ground, that the forged document was never published. The court of appeal condemned the sentence, however, and was supported by the emperor; because the document was handed about and shown to people who talked of it publicly and praised it. The judge was ordered before a court of inquiry.

In 1831,|| a document appeared in Canton which purported to be an edict of the fooyuen, and contained a minute specification of the names of the compradors and other servants of the foreign factories, insinuating that they combined treasonably with the foreigners, &c., with a view to extort money. From some peculiarity about it, one of the compradors doubted its authenticity, and reference being made to the principal hong merchant, it was discovered to be a forgery. A plan was immediately laid to entrap the perpetrators, and it was resolved to invite them to a repast in order to arrange the matter amicably. The invitation was accepted and the parties went, when they were seized by the police. They bought themselves off probably, for we hear nothing more about them.

\* Canton Register, July 3d, 1830.

† Canton Register, May 31st, 1828.

‡ Canton Register, Feb. 18th 1828.

|| Canton Register, Sept. 2d, 1831.

ART. IV. *Fire insurance in Canton: nature and character of the risk; fire of 1822; the situation of property here; the degrees of risk; how mitigated, &c.* FROM A CORRESPONDENT.

FIRE Insurance has been lately more or less spoken of in Canton, and as much diversity of opinion appears to prevail on the subject, a short examination of the nature and character of the risk, that would obtain on the establishment of a fire insurance society may not be useless. Such an inquiry may tend, perhaps, to methodize our ideas, and enable us to draw some general conclusions, and assist us in forming an opinion of the practicability of establishing such a society. The merits and demerits of the subject can only be ascertained by endeavoring to place in their just relative position, the arguments that can be adduced on either side. We shall often find our judgment led astray by an undue weight and importance being given to some considerations, while others of great value are entirely overlooked. If this inquiry be fairly followed in regard to the subject under consideration, it may be found to be not only of a practicable nature, but beneficial to the supporters of such a society, and highly satisfactory to our constituents at home.

The untried nature of the subject renders it one of no small difficulty. The great fire of Canton in 1822, stands athwart the subject, and threatens to overwhelm every rational notion we may be disposed to entertain, and without consideration, we are apt to conclude that that event is a panacea to every argument which can be adduced to show that the existence of the said fire has little or no weight in estimating the relative advantages or disadvantages of fire insurance in this place. The natural order of the subject seems to suggest an inquiry into the degrees of risk arising from the locality of the place. This indeed is the most formidable, and perhaps the only, objection that can be urged. The proximity of houses, the narrowness of the streets, the combustible material that is to be seen in every direction, all combine to astound the casual or careless observer. Upon these, follow the great fire above alluded to, which closes his view of the subject, and fire insurance is generally declared not practicable. These considerations alone, and they are certainly weighty ones, have induced many to form opinions averse to the question, and led them to doubt the applicability of fire insurance to Canton.

The diminution of fire risk must be deemed to consist, in the separation of one risk from another or in their divisibility, and where this is not practicable, in the prevention of the extension of fire by strong partition walls. The great divisions of risks in China cannot be formed into more than four, of which Macao would constitute one, Honam on the opposite side of the river would form a second, and Canton divided by the creek, may be considered as making two more.



It must therefore be admitted that so small a number is unfavorable to the object in view. But having fully admitted this objection, there will be found, upon examination, a number of circumstances acting in mitigation; and could we only put aside the great fire of 1822, which is constantly coming before us as a knock down fact, (while all the reasons which render it a tangible object are lost sight of,) we might perhaps hope to make some converts; but in truth, we are afraid to encounter it.

We remember an anecdote of Eumenes, one of Alexander's generals, whose army insisted upon his attacking the enemy immediately and in front which he knew to be dangerous or impracticable. However, as they persisted, and to convince them of their error, he ordered a weak and lean horse, and a strong and well-fed one, to be brought in front of the army. To the tail of the weak horse, he placed a powerful man, and to that of the strong horse he placed a weak and puny man, desiring each to pull off the tail. The robust soldier pulled and tugged in vain; the weak one undertook the business more in detail, and he proceeded to pluck hair by hair until none were left. We must proceed in the same manner, hair by hair, point by point, and possibly we may show our object equally capable of attainment.

The writer of a prospectus which we have our eye upon in these observations, proposes to confine the risks to be taken to European moveable property. This limitation reduces the subject to one of considerable simplicity, and we can consider: first, what would be the degree of risk attendant upon such property; and second, how those risks may be mitigated or reduced to the level of common fire insurance risks by proper and practicable arrangements. In the following observations we shall not, however, strictly confine ourselves to this division, but allude to the one or other, as the subject may seem to suggest.

We have observed that the greatest danger of fire in Canton arises from the contiguity of the houses, and the narrowness of the streets; but the degree is different in the divisions we have pointed out. Insurances effected at Macao would not differ much from those in Europe; the houses and warehouses are generally separated from each other, and fire arising in one is not likely to be communicated to other buildings. The same may be said of Honan; but in Canton, the contiguity of houses is uniform, except in the division formed by the creek. The position of the warehouses where moveable property would be lodged, offers great facilities for the removal of it, from the fact that they are all on the river side. This will presently be shown to be a circumstance, capable of being made so useful in diminishing the risks, as to reduce it below the ordinary level. The combustible appearance of the Chinese houses, from the wood scaffolding that are raised above them, induces us to apprehend danger in a greater degree than there is really any ground for. If this is a source of danger, it is surprising that fires occur so rarely as they do. We shall find, however, that the sources of danger are much

less in Canton, than they are in Europe, in regard to separate and distinct houses.

The existence of fires in Chinese houses is but periodical. They are lighted for culinary purposes twice a day only for a short period of time, and are extinguished when that object is fulfilled, which almost invariably occurs between sunrise and sunset. Their fireplaces, or fogongs as they are called, are detached furnaces, having no connection with the walls of the house, and are generally placed upon brick elevations erected for the purpose. Their houses and roofs are entirely built of bricks and tiles as in Europe; and the amount of wood used internally is not greater than can be found in the structure of houses elsewhere. The uses and existence of fires may therefore be considered as much less general than at home, where they are kept burning both day and night, and several in the same house, and under very irregular care and attention. Chimneys, which are the cause of many fires in England, form no part of a Chinese house; a mode of building that was probably induced by the short time fires were kept burning. At home, great stress is laid upon partition walls; but in this respect, Chinese houses are superior, as each one is built separate, and although placed in close conjunction, each has its own wall. But we do not confidently assert this, although it appears to be the general mode of building. The solidity and thickness of the roof is a most remarkable feature, and would somewhat astonish an English builder, consisting of two or three layers of well burned tiles. Such appears to be the true features of Chinese houses in relation to the influence of fire, and when these are contrasted with the nature of houses at home, the risk of fire taking place in any one, is much less in Canton than in London; and when we add to this, the many fires that are burnt in one house in one place, and the few that are kindled in the other, it ceases to be a matter of surprise that so few fires occur at Canton.

We now come to what appears to us to be of the utmost importance to a just consideration of the subject. This is the facility for removing goods from the place where the fire may occur. The writer of the prospectus proposes simply to insure foreign goods, the property of foreigners deposited in the hong of the hong merchants, or Chinese goods marked and numbered, and unquestionably known as foreign property. In fact, it appears to be merely his intention to protect the property of foreign merchants from the consequences of fire, so long as it exists in a clear and tangible shape as such. The goods, therefore, according to his view would be deposited in the hong or warehouses of the hong merchants. These are placed without exception on the borders of the river, and it does not appear to be a matter of difficulty to arrange some plan for a speedy removal of goods from danger. To enter into the various plans which might be adopted for this object, would too much lengthen the present notice; but a sort of fire police might certainly be formed with the assistance of the hong merchants, or even without them, with the aid of our compradors under the superintendence of Europeans and

other foreigners, who would no doubt readily devote so much of their time to the purpose in case of need as would secure a speedy removal of goods to a place of security. It has occasionally been a matter of surprise to us, that something of this kind has not been adopted before this time for the protection of the valuable property that often remains deposited where it is exposed to destruction by fire; but it does appear as if men, and coolies, and boats, might be retained, and held in readiness in cases of emergency, to act under the superintendence of Europeans for such protection. Each district or division might be marked out, and particular parties appropriated to each, and some general superintendence established for the organization of the whole. It may, however, be objected by some, who still have the fire of 1822 in their minds, that a fire, when it takes place in Canton, is so overwhelming as to render nugatory all attempts to oppose it. It will, however, be remembered by them, that the fire alluded to, owed its extension and destructiveness, not to the combustible nature of Chinese houses, but to one of the heaviest gales that has been known. They will also remember that fires have occasionally appeared since that period, without being attended with any disastrous consequences of magnitude; and also that fire engines have become numerous in Canton, and may be found in every hong. The Chinese coolies have now become expert firemen, and are well acquainted with the use of the engine, and on all occasions of fire, animated no doubt by a common sense of risk, every engine is speedily conveyed to the place of danger. At a fire that took place last year, in which thirty or forty houses are said to have been burned, no less than nine engines were counted on the spot; and most of them had arrived before any foreigners, who are sometimes quick in their attendance on such occasions. They are said to understand, and to put in practice, the European system of tearing down or sacrificing one or two houses for the preservation of those not on fire. These latter circumstances are mentioned principally to show that the Chinese have acquired a certain knowledge of those tactics, and do actually put them in execution, which are considered most effectual in retarding the progress of fire. The example of Europeans has led them to appreciate the value of fire engines, and scarcely any hong is without one or two of them, so that the supply may be considered sufficient.

Although we have chiefly dwelt upon the facility there is for removing goods from the hong of the hong merchants where they may be deposited, by means of the river, yet it is worth while to observe, that the ends of the hong on the north are bounded by a street running parallel with the river; and although this street is not of so great width as to form a very effectual barrier to the progress of a fire, yet when it is combined with the circumstance of the solid brickwork with which each hong is terminated, it becomes a fact worthy of consideration. It may be remembered, in the fire of 1822, that these hong did form a barrier to the progress of the flames, along the whole line where they came in contact with them. King-

qua and Manhop's hongs, it is true, were severely threatened, and nothing but the most strenuous exertions of Europeans could preserve them from the fire, driven as it was by a strong and powerful wind. But under other circumstances, we apprehend that this street, with the solid brickwork forming the ends of the hongs, would prove a very effectual barrier; indeed the experience gained by the above circumstance shows the probability that such would be the case.

We have said nothing of the foreign factories, because the same reasoning applies to them as to the hongs, and perhaps in a much stronger degree. It will be remembered that in the fire of 1822, but little alarm was taken by Europeans with regard to the factories until one or two hours after midnight; at least none took any practical steps for the security of their property. But when they did, a very considerable portion of it was removed. The company was the greatest sufferer; yet, if upon the first intimation of serious danger, boats and men had been held in readiness under the direction of the fire-police we have named, to remove the property to the other side of the river, can any doubt be entertained that almost the whole of their valuable goods would have been saved? But the fact was,

“ We stood and gazed, and as we gazed, our wonder grew, ”

until the proper time for action had gone by, and we were overwhelmed before anything effectual could be done. However, some considerable quantities of goods were saved. It is not necessary to pursue this subject any further. The instances adduced will show that fire insurance may be put upon some practicable footing; and although it cannot be said that these observations have placed the matter beyond doubt, yet the candid reader will confess that some approach has been made to a better view of the subject, than has hitherto been entertained.

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Frequent inquiries respecting the situation of property in Canton, with regard to the danger to which it is exposed from fire, have induced us to submit the foregoing communication to our readers. Should any of them see cause to dispute the facts or opinions advanced in it, or to advance others on the same subject, we shall be glad to give their remarks publicity. Mr. Barrow, speaking of the roofs of houses, says ‘the tiles are laid on the rafters, in rows alternately concave and convex, forming ridges and furrows, luted by a cement of clay.’ These tiles overlap each other, but not so as to form two complete layers. The roofs, however, are very firm and secure against fire. For the information of those who may not be acquainted with the narrative of the fire of 1822, we subjoin the following paragraphs, abridged from an account published in 1823 by Dr. Morrison, who was an eye-witness of the scene.

‘ During Friday evening, November 1st, 1822, about nine o’clock, a fire broke out in the suburbs of Canton, nearly a mile distant northward from the foreign factories. Engines were soon drawn to the spot; but the streets being narrow, and no well organized firemen, nor any efficient coöperation from the government, they were ill supplied with water, (the moat being dry,) and made little or no impression on the fast-spreading conflagration. The Chinese carrying away

their property, generally accompanied by a man with drawn swords or knives for its defense, filled the streets. A few foreigners endeavored to aid in extinguishing the flames, and in pulling down the houses; but they met with no assistance from the natives, while the fire rapidly increased in fury. Most of the Europeans in Canton began about midnight to prepare for removing their papers, and whatever they deemed valuable, to the boats on the river. So many boats were required that the demand for their hire became from ten to thirty-fold what was usual; and ultimately some persons were unable to procure them at all.

About five o'clock, Saturday morning, the danger appeared every moment more imminent. Two papers written in Chinese were dispatched by Mr. Urmston, chief of the British factory, to be given to the first officers who could be found in attendance at the fire; calling in the most importunate manner upon the chief officers of government, to order the military and the police to unite in pulling down the houses around the fire, as the only possible means of extinguishing it, and of saving the houses of foreigners and natives which yet remained unconsumed. One of these was received, the other not. Afterwards a letter, written in still more importunate language, addressed to the governor himself, was sent by Messrs. Hudleston and Robinson to the city gate, joined also by Dr. Morrison and Mr. Slade. When they arrived at the gate, the officer and men in attendance struggled to keep them out, and shut the gate upon them. The letter, however, was thrust into the hands of an inferior officer, who looked at the address and then hastened with it to the governor's house. No efforts, however, were made by the government to pull down the houses; and the throng in the streets was so great that the pulling of them down by unauthorized individuals, whether natives or foreigners, must have occasioned the death of many persons.

The whole of Saturday was spent in ineffectual struggles to arrest the progress of the flames, the wind blowing from the northeast; but the sun of that day had not set, till all hope of preserving any of the foreign factories was lost. The fire spread to the westward across the suburbs and along the edge of the river, to the distance, probably, of a mile and a half. Sunday morning dawned, and exhibited nothing but the ruins of all the foreign factories, with the exception of the American consul's (Mr. Wilcocks), Mr. Berry's, and a part of Mr. Magniac's: the English warehouse was entirely consumed; but nine suits of apartments were preserved. The factories of the hong merchants, Fatqua, Chunqua, Pankhequa, and Mowqua, were completely destroyed. Thousands of houses and shops besides, were burnt to the ground. The Kwangchow heë said, that 50,000 persons were rendered houseless by the fire.

On Monday, the 4th, early in the morning, the company moved their treasure, amounting to 700,000 dollars, on board a chop-boat, and by previous permission sent it to Howqua's treasury: but after a part of it was landed, he altered his mind, and insisted on its being sent to Whampoa. The treasuries of most of the foreign factories

which were burnt down, the populace attempted to break open: some baffled their efforts; others not. The government sent out a party of soldiers to prevent depredations; and in fact, for the time being, put the whole populace under a sort of martial law.

‘Wednesday, the 6th, the governor issued a proclamation requesting an account to be sent to the government of the number of houses destroyed, the amount of property consumed, and the number of lives lost, preparatory to his sending a report of the melancholy occurrence to the emperor. Some stated the loss of lives altogether at one hundred, and these were mostly young men. Robbers cut down those who were carrying away property; and probably some attempting to rob, were killed by those who defended it. Twenty-seven persons were trampled to death at one spot, in consequence of a scramble for dollars, which fell to the ground when a robber cut the bag on a man’s back which contained them. The English sent to government a paper, in which they stated their probable loss to be about 4,000,000 of dollars. They expressed their belief in Providence; but at the same time maintained that all human efforts should be employed to avert evil; and regretted that their request on the morning of the 2d had not been attended to, for had it been, probably one half of the calamity would have been averted. They represented the danger arising from the Chinese houses being built against the walls of the foreign factories; and begged the aid of government to arrange equitably with the owners of the ground, so as to leave a space between the Chinese houses and the factories.

‘Friday morning, the 8th, two incendiaries were decapitated; and two had been on each of the two preceding days. On Friday evening, a man dressed in woman’s clothes, and affecting the voice of a female, begging for a night’s lodging, was detected and found to be an incendiary. The governor in person, thrice visited the city gates, and evinced by his manner, that serious apprehensions for the public tranquillity filled his breast. It was said, that, on the night of the fire, in the anguish of his mind, he disrobed himself, pulled off his official cap and boots, and threw them into the flames, thereby intimating his willingness to suffer dismissal on account of his inability to extinguish the fire. During this day, the English received an answer from the governor concerning the mode of building Chinese houses apart from the factories, as suggested to him in their letter on the 6th. He commanded the hong merchants to examine the place referred to, and see if they could make such a detailed report as would enable the government to act upon it. His excellency said, he did not receive the ‘petition’ sent to him on the morning of the 2d; and if he had, the natives would not have submitted to have their houses pulled down to save the foreign factories. The strong gale of wind blowing direct from the north, (he said,) and the furiously rapid spread of the conflagration exceeded all anticipation, and rendered unavailing all the measures which were taken to extinguish it. Although the English had nine suits of rooms preserved, they were inaccessible on account of the rubbish and ruins. During several

nights, every individual slept wherever they could find a shelter; but on Friday, the 8th, the greater part of the factory moved into a warehouse belonging to Consequa; and on the same day resumed business. The hong merchants are generally men who have known Europeans from ten to twenty years of their lives; have had daily intercourse with them; and, in many instances, formed a kind of friendship for them; but after the foreigners were burnt out, and left quite houseless, not one of the many hong merchants who had escaped the fire, and had warehouses entire, volunteered a night's lodging, or a single meal, to the houseless *fan kwei*; it was necessary for foreigners first to solicit them. From this censure the Chinese servants must be excepted; they generally remained by their masters, and aided them honestly in saving their property. The Chinese character, as formed by paganism and despotism, exhibited on this occasion, was the opposite of generous and disinterested. No aid from the government was afforded to the suffering natives; and no voluntary subscriptions were opened by those who escaped the conflagration, for those who had been ruined by it. During the fire, a spirit of selfishness prevented those united efforts, and personal sacrifices, which, humanly speaking, would have mitigated the evil.'

*Note.* Since this article was in type we have sent it to one of the residents, who was here in 1822, and who thus replies: "I have looked over the paper, and see nothing to remark upon, except the misstatement as it regards the gale, and the hongs being a defense against fire. This last is contradicted by Dr. M.'s report, when he says, 'the factories of Fatqua, Chunqua, &c., were destroyed.' Kingqua and Manhop's factories were saved not so much by their formidable ends, as by their being beyond the creek. I do not believe there is any more safety from such a fire now, by the manner in which the hongs are constructed, than before; and insurers should not be led so to understand."

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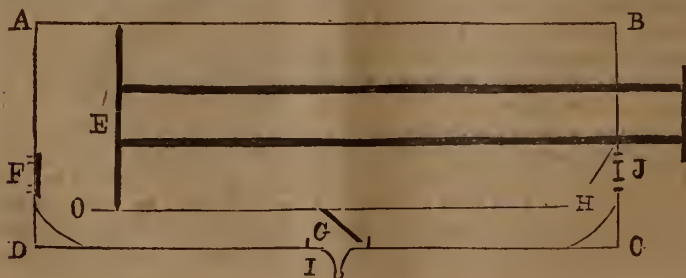
ART. V. *The economy of the Chinese illustrated by a notice of the tinkers, with a description of the bellows.*

THE economy of the Chinese is strikingly illustrated by the various ways and means in which their artisans transform their shops into moveable establishments. Some of them are fitted up with much ingenuity; and in the compass of a few cubic feet, there is often all the apparatus necessary for a variety of manipulations. There is hardly any shop which cannot be found transformed into some shape or other for the purpose of being carried about. The barber puts his washstand on one end of his bamboo pole, and the case of drawers which contains his tonsorial apparatus is fitted up as a seat for his customer, and hangs from the other end; so that at the call of a patron he can take up his shop and wait on him. The cook may be seen in the market tending the fire with which he prepares his viands; and the fruiterer, the fishmonger, and the butcher, are near at hand to aid him

in satisfying the demands of the hungry passenger. The tailor, and tailoresses too, the cobbler, the tinker, and the cooper, are also to be met, quietly waiting for customers at the corners of the streets. Besides these, there are doctors or more properly herbesellers, necromancers, money-changers, newsmongers, booksellers, and venders of small articles, as toys, pipes, seals, &c., who altogether by their presence line the sides of the narrow streets so effectually as to render them almost impassable.

Among these several classes of wayside artisans, the establishments of the tinkers are conspicuous. This extensive trade is divided into various minor handicrafts; some mend pipes, locks, and other small metallic articles; others repair broken glass ware or crockery; while a third kind deem it their province to restore pots and kettles to a sound condition; and as the particular occupation differs, so does the appearance of the apparatus. Those who mend locks and other similar articles are furnished with sundry files, pincers, and a variety of nameless implements fitted to perform as many nameless operations, and on the top of their bench is sometimes a small anvil. The anvil they employ has no sharp point, but is merely a smooth, iron block. They usually also keep a supply of those articles they repair, all of which, both tools and stock in trade, are packed up in the box on which they work. The sharpening of razors is done by the tinkers, who fasten the blade into an inclined plane, and scrape the edge with a cold chisel, after which it is ground smooth. The repairers of broken glass and crockery perform their work by means of a small drill, with which they pierce the fragments, and then fasten them together very neatly by means of small wire bent into a hook on the inside of the utensil. Although the glass is drilled while cold, the workman seldom fractures it in mending; articles of glass which were broken into several fragments, some of them not half an inch square, are repaired in this manner.

The bellows used by them is very aptly called *fung säng*, 'wind box,' and is contained in an oblong box about two feet long, ten inches high, and six inches wide. These dimensions, however, vary according to the whim of the maker, and they occur from eight inches to four feet and more in length, and so of the width and height. The annexed profile view will give some idea of the principle upon which it is constructed.





A B C D is a box divided into two chambers at the line o n. In the upper one is the piston e, which is moved backwards and forwards by means of the handles attached to it; and is made to fit closely by means of leather or paper. The lid of the box slides upon the top, and is sufficiently thick to allow the workman to labor upon it. At F J, are two small holes each covered with a valve; and just below them, at o n, in the division of the two chambers are larger holes, for the entrance of the wind into the lower chamber. This part of the bellows is made of a thick plank, hollowed into an ovoid form, and is about an inch high. The clapper g is fastened to the back side of the box, and plays horizontally against the two stops placed near the mouth i. It is made as high as the chamber, and when forced against the stop, it entirely closes the passage of air beyond. When the piston is forced inwards, as represented in the cut, the valve at F is closed, and that at J is opened, and thus the upper chamber is constantly filled with air. The wind driven into the lower chamber by the piston urges the clapper g against the stop, and is consequently forced out at the mouth. The stream of air is uninterrupted, but not equable, though in the large ones, the inequality is hardly perceived. An iron tube is sometimes attached to the mouth which leads to the furnace, and in other cases, the mouth itself is made of iron.

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ART. VI. *Literary Notices: 1. Use of the Roman alphabet in the languages of India; 2. Tibetan grammar; 3. The Ocean, a Turkish work on navigation; 4. Chinese classics, and metallic types for the Chinese language, in Paris; 5. Fauna of Japan; 6. Postage on packets from the east.*

NUMBERS of the Journal of the Asiatic society of Bengal and of the Calcutta Christian Observer, the first to December, 1834, and the second to February, 1835, have been received. No periodicals that reach China bring us more interesting articles, literary, scientific, and religious, than the two before us: their conductors have taken high ground, and seem well prepared to maintain it. From these works, and from the (London) Asiatic Journal, we select brief notices of the several topics which we have placed at the head of this article.

1. *The general use of the Roman alphabet*, to express the various languages of India, seems no longer to be problematical. "We never felt a complete assurance that our plan would be attended with success," say the editors of the Observer, "until the ladies had adopted it; and as there is now no doubt of this fact, we announce it to our friends in every part of India, as an important era in the history of the design." In support of the opinion that 'complete success' will attend the enterprise, they quote the testimony of ladies

and gentlemen, clergy and laymen, officers civil and military, from various and remote parts of India. From Simlah, Mrs. W. of the Female Orphan Asylum writes: "When I first saw the Roman letter works, I found the reading more difficult than the Bengálí letters; but this was *merely* at first. I have given the books to all the orphans who previously knew the Roman character, and I was most agreeably surprised to see the anxiety of the very youngest to push her way, as it were, through this new sort of difficulties." (Vol. 3, p. 565, Nov. 1834.) Similar testimony was received from Banáras, Assam, Burmah, &c. Great numbers of school books have been published in the 'Romanized style;' the Bible society has ordered an edition of Martyn's translation of the New Testament in it; 'and a proposition has been made to government by a distinguished officer, to introduce the use of the new letters into a large office in the upper provinces.' (Vol. 4. p. 97.) A correspondent of the Observer demonstrates that the advantage in favor of the Roman, in comparison with the Bengálí, will be about 68 per cent.; and remarks, 'that while the acquisition of the Bengálí or Nágari alphabet will occupy a pupil from two to three months, another pupil of equal capacity and application will acquire the Roman alphabet in less than as many weeks.' (Vol. 3, p. 627.) To the friends of the celestial empire we would submit the inquiry, whether equal advantage would not attend the Roman character were it substituted for the Chinese?

2. *Tibetan grammar.* In a former number of the Repository, (vol. 3, p. 185,) we noticed the completion of the Tibetan Dictionary, by M. Csoma de Körös. The Journal of the Asiatic society of Bengal for December last announces the completion of the Tibetan Grammar by the same author. 'These two volumes (600 pp. quarto) have been printed at the expense of government, under the direction of the Asiatic society, aided by the immediate superintendence of the author himself.' We make the following extract, quoted from the opening remarks of his preface.

"The wide diffusion of the Budhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped, that a Grammar and Dictionary of the Tibetan language will be favorably received by the learned public; since Tibet being considered as the head-quarters of Budhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text,) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears, of great part of Asia, especially of India, in former ages. There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Mohammedans, and the Budhists. It is not without interest to observe the coincidence of time with res-

pect to the great exertions made by several princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th centuries of the Christian era: by Charles the Great and his immediate successors, in Germany and France; by the califs Al-Mansur, Harun al-Rashid, and Al-mamun, at Bagdad; by the kings of Magadha, in India; by Khrisrong de'hu tsan, Khri de'srong tsan, and Ralpachen, in Tibet; and by the emperors of the Tang dynasty, in China. But it is to the honor of Christianity to observe, that while learning has been continually declining among the Mohammedans and the Buddhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the northwestern parts of Europe, in Germany, England, and France, where a thousand years ago only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature."

3. *The Ocean*. The November number of the *Journal* contains 'Extracts from the Mohit, i. e. the Ocean; a Turkish work on navigation in the Indian seas: translated by the baron Joseph Von Hammer, prof. orient. lang. Vienna.' The author of this work is 'Sidí Al Chelebi, captain of the fleet of sultán Suleimán, the legislator in the Red Sea.' The baron first 'lighted upon it (the ocean,) in the library of the Musèò Borbonico at Naples, in the year 1825,' having been in pursuit of it more than twenty years; 'and after an investigation of seven years more, he was at last fortunate enough to buy at Constantinople, the manuscript serving for this notice. It is written in the fair Neskhí hand, bearing the stamp of sultán Suleimán's age, and is stated to have been copied but four years after the composition of the original, which was finished at Ahmedabád, the capital of Gujerát, in the last days of Moharrem, of the year 962, (December, 1554,) while the present copy was finished in the town of Amed or Diarbeker, in the first days of *Rabi ul Awal* of the year 966 (December, 1558). The manuscript consists of 134 leaves or 268 pages, large octavo.' According to its preface it was compiled out of no less than ten Arabic works on the geography and navigation of India, three ancient, and seven modern ones. It is divided into ten chapters; one of which treats "*of the Indian islands (situated above and below the wind, and of America.*" Other parts of the work treat of 'those winds, limited by space and time, which are called mausin (monsoons) i. e. seasons;' of 'hurricanes (tufáns);' &c. 'The monsoons are of two sorts, the western and the eastern ones: the latter are subdivided into two classes, and during the first, the Indian seas are shut.' The work contains, among other things, directions for sailing to 'Shomotora, Malacca, Siam,' &c. Further discoveries may bring to light new accounts of the navigation to the "gates of China."

4. The (London) Asiatic Journal for Oct. 1834, announces that: "The works of Confucius and Mencius are about to appear in Chinese and French, by G. Pauthier, of Paris. M. Pauthier is also preparing for publication the Taou tih king, by Laoutsze. M. Legrand, a type-founder of Paris has finished the cutting in steel of a set of matrices of Chinese characters, amounting to 2000, which can be augmented afterwards to any extent." (See Rep. vol. 3, p. 529.)

5. Again the same Journal says: "M. Siebold, the Dutch traveler in Japan, has commenced the publication of a *Fauna* of that country, in which he is assisted by MM. Temminck, Schlegel, and Hahn: two livraisons have appeared, one on the Chelonix, and another on the Crustacea."

6. *Postage on packets from the East.* "During the month," (say the conductors of the Asiatic Journal for November, 1834,) "a small parcel from China, addressed to our publishers, containing eight numbers of the Chinese Repository, (the whole not much larger than a single number of this Journal,) was charged at the post-office £4. 13s. 4d. This postage is at the rate of 11s. 8d. each number, which sells at 2s. in England! An application to the post-office procured immediate attention, and a remission of £3. 13s. 4d., leaving still a tax of 2s. 6d. a number (more than the selling price). Sir F. Freeling expressed his regret that his discretionary power could be carried no further." Many thanks to our friends, and to sir F., for their prompt and kind attention. Unless some way can be devised to lessen the postage, we fear we must desist from sending our work to our friends in Europe, except it be at their expense.

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ART. VII. *Walks about Canton: the esplanade; the creek; the custom-houses; landing place; cupping; nuns; "Hog Lane;" guard-houses; Old China street; fortune-tellers; New China street; dress, and catables.* Extracts from a private journal.

[To local readers, the following extracts will seem 'stale and unprofitable;' but to those who have never walked the streets of 'the celestial empire,' they will afford many details illustrative of the manners and customs of the Chinese; and it is on this account—'to show a tender regard for distant barbarians of the outside nations,—that we are induced to give them a place in the Repository. We give in the present number all the extracts we have in hand, but expect they will be continued from month to month; this however must depend on their suitability for our pages.]

*The esplanade.* "So pestered in this pinhole here, I'll be out," said I to myself, as I sat cramped up in one of the narrow barbarian factories, "I'll be out;" and forthwith seized hat and cane, and bolted out at the front of the hong. Here, as if moved by instinct, I halted,

not knowing which way to turn. The 'grand esplanade' lay in full prospect before me, and almost every foot of it seemed to be covered with a busy multitude; albeit, not having lost my determination 'to walk,' I soon found myself pacing back and forth in front of the factories, jostling my way through a crowd of idle spectators. On one part of the ground there was a long line of victualing stands, furnished with fruits, cakes, sweetmeats, soups, and such like, their keepers constantly calling out to attract the attention of customers: on another part, stood a row of red show-boxes containing marvelous pictures to amuse boys and silly people, and so eateth their easl. Some scores of barbers had taken up their quarters within the area; as had also a number of old dames, with their bags of rags, needle and thread, etc. Cobblers, tinkers, and men with baskets of dogs, cats, fowls, etc.; for sale, were also on the spot. These were all busy: but by far the greater part of the whole multitude, were mere loiterers, gazing at a few *fan kwei*, who like myself were trying to 'take exercise.' Among the crowd were several tall gentlemen, merchants from the northern and middle provinces; several of these had birds in their hands, perched on sticks or closed up in cages; and what was very odd, these gentlemen when warmly engaged in conversation, would squat down on their 'haunches,' four or five of them in a circle, seemingly in a most uncomfortable mode; when their debate was ended they would 'rise,' and again saunter about. I had now extended my walk several times across the esplanade; and in doing so, in one or two instances, had counted my steps, which numbered 270, from which I judged the whole length and breadth of the 'grand esplanade' from the creek to the Danish hong, and from the factories to the river, might be forty-five rods by ten. So large

The creek, or ditch, at the east extremity of the esplanade, attracted my attention, for the tide being high, it was covered with boats passing and repassing, some outward, and others inward bound. The creek is perhaps twenty-five or thirty feet wide, and so shallow that at low water it is quite dry; it extends along the whole western side of the city, ten or fifteen rods distant from the walls. Several hundred boats belong to the creek, or the creek to them, and they never leave it, whether it be wet or dry. There are on it also many that are employed for the transit of passengers, merchandise, provisions, building materials, manure, and such like: when the water is high, these are all in motion.

'Two custom-houses,' so called, stand on the esplanade. These are the offspring of the 'grand hoppo's' department, and are filled with his domestics, who serve him as 'long eyes' to watch the *fan kwei*. It was these faithful servants who reported to his excellency, last July, the arrival of 'four English devils,' viz., lord Napier, Dr. Morrison, sir George Robinson, and Mr. Davis. By the laws of the land, if I have been rightly informed, these tide-waiters are required to live on the river: and this in part they do,—one side of their houses rising out of the water, and the other standing on land. Both of these are of very good dimensions for Chinese houses, and

have grown up in due form according to old custom. The best of the two stands near the creek; first there was a small bamboo shed; next some posts; and by and by, brick walls appeared; and last year, a large mat shed came over the whole, and after a few weeks when it was removed it disclosed a neat brick house.

*The Company's garden*, which occupies a part of the esplanade, undertook a few years ago to expand itself in the same manner as the custom-houses have done; and it actually did encroach several feet on the river. The redoubtable foynen, however, got wind of this, reported the case to Peking, received his majesty's will; and one fine morning, (the 12th of May, 1831,) accompanied by the hoppo, came to the spot in great wrath, and the poor garden soon shrunk back to its former dimensions; occupying, I suppose, full ten rods by four, which is the largest and almost the only retreat for barbarians in all Canton: and even this is private ground, inherited by the heirs and executors of the late British factory.

*A landing-place* is built close to the garden, and extends several rods beyond it, strait out into the river, and was equally guilty with the garden, and ought to have suffered in the same way. The landing-place is for one of the many ferries between Canton and Honan, and is a good specimen of the whole. The ferry is supplied with *eighty* boats, each making one share in the proprietorship, and allowed to pass only in regular rotation. Each boat takes eight passengers at a trip, who collectively pay sixteen cash, or about two cents. An individual paying the same amount may have the whole boat for himself.

*Cupping.* While out this evening, I noticed a case of this, in which a bamboo was used instead of the cupping-glass. The operator had the man bent down in a triangular form, with his hands on his knees, while he himself was applying the bamboo to his back. One application had already been made; very little blood, however, seemed to have been drawn; but I could not perceive in what way the scarification was performed, or whether indeed there was any such operation; for a throng having gathered around the man as I stopped, made it necessary for me to push on and leave them. The operator seemed a mere charlatan; and the only peculiarities which I noticed about him, were his broad hat, the brim full six feet in circumference, and a roll of European newspapers.

*Nuns.* While returning, I saw a great many old women who had been to one of the public altars to pray for rain; among them was a nun; and as I passed by the altar, which stood by the wayside, I saw another, on her knees before an idol to which she was performing the kow tow,—literally knocking her head on the stones of the street. Nuns here do not hesitate to go abroad; and on such occasions they are usually dressed precisely like the priests of Budha, and have their heads shaved in the same manner. *Monday, May 14th.*

*"Hog lane."* This elegant name is purely foreign, and is quite unknown to the Chinese, who call it *Toü lan*, or Green Pea street. It is a great thoroughfare, connected with the ferry and landing-

place, noticed above. Its character is indicated by 'Old Jemmy Apoo;' 'Old Good Tom, old house;' 'Jemmy Good Tom;' 'Young Tom, seller of wines of all kinds and prices;' and other signs of similar character. This street is not frequented by many foreigners, except sailors, who make it their chief place of rendezvous. Jemmy Good Tom "sells straw hats, tobacco," etc. *May 9th.*

*Guard-house.* Barbarians will not understand reason; therefore, it has been enacted, that when the English barbarians and others "are lodging in the factories of the hong merchants, the latter are to be held responsible for keeping up a diligent control and restraint over them; not allowing them to go in and out at their pleasure, lest they should have intercourse or clandestine arrangements with traitorous natives." See the hoppo's edict, dated Taoukwang, 14th year, 6th moon, 28th day; August 3d, 1834. To make the imperial favor more impressive, it was long ago determined to add to the two custom-houses on the esplanade, a military post to aid the hong merchants in keeping up a diligent control. This guard-house stands close by the American hong, and is occupied by a detachment from the Kwang heë, consisting of six or eight brave soldiers. Their courage, however, is merely painted on the back of their jackets, which they seldom wear; and of course it is not always apparent. Ordinarily their accoutrements consist only of rattans, rawhides, lanterns, and a conch-shell. The latter they blow furiously in the night to let thieves and robbers know that they are on their guard. *May 14th.*

*Old China street* is distinguished for its breadth, being twelve feet from side to side,—the widest that can be found throughout all the suburbs of Canton. Its southern entrance is close to the guard-house, protected by a strong gate, which is guarded by an old watchman on one side, and by a stone altar on the other. At the north end, it has two narrow entrances; both of which are secured by strong doors, which, as well as that on the south, are closed at night, though sometimes at a very late hour. The whole length of the street is about thirty rods.

*Fortune-tellers*, and such like, find this a spacious and convenient resort. Passing through the street to-day, about two o'clock P. M., I counted *twelve* of these fortune-tellers, ten medical establishments, and five money-changers. Two of the first were priests, one a Buddhist, and the other of the Taou sect. They were all poor, filthy, and beggarly in their appearance; and each had gathered around him a circle of idlers of the same description.

*New China street*, through which I made my way home, seemed to have been modeled after the old one, from which it differs very little. Hog lane, Old and New China streets, are all within the narrow area, which is designated *sheih san hong*, 'the thirteen factories,' and to which the barbarians are restricted, *May 19th.*

*The dress* of the Chinese during the month has presented a medium between the winter and the summer dress. Hats and caps, (I speak of the common people,) have been laid aside; the number of jackets reduced to two or three, and the tight trowsers exchanged

for loose ones. The gentry and officials have reduced their dresses in a similar manner: while the poorest of the common people appear not only bareheaded, but with bare feet and bare backs, having but a single garment reaching from the loins to the calf of the legs.

The *atables* seen in the markets during the month, are the le che, taou, sheih lew, kin kwa, sui me, yang taou, yang mei, ling keó, fuh show, mung kwo, se kwa, sha le, nan hwa le, poo taou, etc.; these are the native names of fruits: the kinds of fish are numerous; the following are the most common, namely, the tsin lung, keen, kwei, sāng, tang sheih, lung le, hwang, tsāng pei, hwang kuh, pih fan, woo, ma tse, seun kō, hwa, leēn, hae la, hwan, sung, ma, and tsze woo: of flesh of the animal kind, I may mention, tsaou yang, new, choo, ke, yā, ngo, ma, and kow jow: of birds there are the pih hō, the pih kō, chay koo, pan kew, ngan shun, heēn yā, teēn ke, shuy yu, etc. Such are some of the most common vegetables, fish, beasts, and birds, which constitute the *atables* of the Chinese at this season of the year. *May 20th.*

N. B. The word 'esplanade' is not employed with strict accuracy in the preceding paragraphs; I have used it, because I could not find a better one. The same plot of ground is sometimes called the 'respondentia walk,' 'the square,' and by the Chinese it is called 'the rear of the thirteen factories.'

ART. VIII. *Journal of occurrences. The priest and the chefoo; deaths by fire; rain; Mohammedans of Canton; opening of the southern gate; Mowqua; Fatqua; linguist, and pilot; gambling; literary examinations; cholera; smugglers; riot.*

*May 1st. The priest and the chefoo.* In our last number it was stated that, on account of the long continued drought in Canton, the chefoo of Kwangchow had issued a document requesting aid to force the dragon to send rain; and that in consequence of this, 'an extraordinary person,' a priest of the Budhistic sect, had proffered his services, and being accepted, had undertaken to procure rain in three days. A high stage or altar was erected in front of the chefoo's office; and on three successive mornings the priest, with his cymbal, wand, and sacred books, mounted it bareheaded, and continued there each day till the sun went down. But all his efforts were unavailing, and the heat and the drought have both continued. This morning, the priest offered to enter on another trial for three days, but the chefoo, already sufficiently enraged, bid him begone. The man is a native of Szechuen, and is said to enjoy considerable celebrity for his power over the elements and for his influence with the gods of the country; and had rain fallen in this instance, no doubt it would have been attributed to his exertions.

*Tuesday, 5th. Deaths by fire.* The period for worshipping at the tombs terminated to-day, and the doors of the tombs, i. e. the doors which confine the *kwai* or 'spirits of the dead,' beneath the ground, were closed. On this day, it is customary for people to offer sacrifices to their ancestors, in order to secure their protection during the ensuing year. This evening, three individuals, viz. a mother and her little son and daughter, while together engaged in these acts of idolatrous veneration for the dead, accidentally set fire to their house and perished in its ruins. The house stood in the western suburbs about half a mile



from the foreign factories. The fire broke out about eight o'clock, several engines were soon on the spot, and the flames extinguished; but not, however, until their bodies were nearly consumed. The father and master of the family, Chun Atih, a fishmonger, who seems not to have been at home when the house took fire, was seized by the police and carried before the magistrate of the district, to be examined concerning the circumstances of the fire. The accident in this instance was occasioned by the burning of paper, which was being offered to secure the *protection* of the spirits of the dead. From the manner in which offerings of paper are almost daily made in the houses of the Chinese, it is matter of surprise that accidents of this kind are not of much more frequent occurrence than they are.

*Friday, 8th. Showers of rain.* To-day, after an uninterrupted drought of eight or nine months, we have had copious showers. Crowds of people have almost daily, for the last three or four weeks, thronged the shrines of their gods to intercede for rain. On the 1st instant, it was supposed that not less than 20,000 persons, men, women, and children, went to worship the image of the goddess of Mercy, that inhabits a temple on the hill the north side of the city. To show their humility and contrition, the *fooyuen* and *chefoo*, and their subordinate officers, descended from their sedans and went on foot with the multitude. Yesterday, it was rumored that the *fooyuen*, as a last expedient, would release from the prisons of Canton all their inmates, except those who had been committed for capital offenses. Whether this report be true or not, and if true, with how much sincerity the determination has been made, are points which we shall not undertake to decide.

All the *Mohammedans* of Canton, it is said, have been engaged, like the other Chinese, in offering sacrifices and prayers in order to obtain rain. The sacred books of these followers of the false prophet are in Arabic, and they object to their being seen by Christians or pagans, lest they should be profaned.

The *great southern gate* of the city, which has been closed for the last week, was opened to-day in the presence of *chefoo*, which act was accompanied by an odd ceremony of burning a sow's tail. Elsewhere such a ceremony might have been attended with some danger. But it was not so here. The animal, lashed fast in a cage or basket, so as to be unable to move, was borne on men's shoulders to a convenient spot near the gate; and then and there under the direction of the *chefoo*, the fire was applied to her tail. After this ceremony was completed, the poor sow was carried over the river, where she is to become an inmate for life of the famous Honan *jos-house*! The *rationale* of all this we are not yet able fully to comprehend. It is a grave maxim with the Chinese, that 'water quenches fire.' A knowledge of this fact, and of another equally incontrovertible, that hot winds here come from the south, suggested the idea of closing the great southern gate. It was hoped by this wise and prudent measure to repress the heat of the southern regions, and thereby cause the descent of genial showers.

*Death of Mowqua.* This occurred yesterday, the 7th instant, about 10 o'clock, *r. m.* at his residence in Honan, *Æ.* 49. It is not easy to determine whether the sensation produced by the announcement of this sad event, bears the strongest testimony against the individual, or the native inhabitants of Canton who were acquainted with him. From all, except his relatives and personal friends, there seems to be one universal expression of joy, that he is taken away. It is proper, no doubt, to throw the 'mantle of charity' over the misdeeds of the dead, so far as they have no connection with the living. It is possible, in the present instance, that sufficient allowance is not made for the circumstances of the individual. Being one of the senior merchants of the *co hong*, he was often compelled to be the organ of the government; and in this way he sometimes drew down on himself censure when it was not due. He was, however, evidently unfriendly to the extension of the rights and privileges of foreigners in this country. He possessed nominal rank; and has, we understand, been at the capital, where he formed an early acquaintance with his excellency Loo, the present governor of this province. Great efforts are being made, by the employment of priests and *guns* to secure for him an entrance into 'the temple of heaven.' The coffin in which his body is to be laid cost \$370.

*Fatqua*, it is said, continues to urge his request for a speedy removal into banish-

ment, that 'he may not die in the midst of his troubles in Canton.' It was supposed that his family had secreted a large amount of property for private use; but his wives and daughters, six of the former and eleven of the latter, have testified before the hoppo that such is not the fact. His debts to the government, amounting to 300,000 taels and upward, of course cannot be paid.

*Monday, 11th. Imprisoned linguist.* When the rumor went abroad, the other day, that the prisoners of Canton were to be liberated, the friends of Hopin immediately took courage and presented a petition with money to obtain his release. But the falling of rain or some other cause changed the determination of the authorities, (if indeed they had ever determined on performing such an act of justice,) and after delaying the petitioners four days, gave them a flat denial. It will be remembered that this man was imprisoned last July, on the false charge, that lord Napier came to Canton in a ship of which he was the linguist.

*The pilot of the same ship, who was imprisoned at the same time, and who was also to be sent into banishment, is reported to have died on the 5th instant.* Reports of this kind are sometimes manufactured by the underlings in the governmental offices: they accept a certain sum of money; his death is put on record; and the man, sometimes changing his name and sometimes not, goes free.

The innocent man, who in 1833, was "persuaded to declare himself to be the person who accidentally caused the death of the Chinese native unfortunately killed at Kumsingmoon," was released last July.

*Gambling, it is well known, is strictly forbidden by the penal code of China. It is equally well known that this vice pervades every part of the empire, and is not always the least prevalent among those who are in authority. Annual orders are issued interdicting the practice; and immediately a contract is made with the same authorities, and the gamblinghouses remain unmolested. Such orders came out in Canton early this year; but in forming the contract to secure connivance, the parties came to a rupture; the police-runners were soon set in motion; and the consequence was that 'all the nests of gamblers in the suburbs of the city were completely broken up.' This occurred two or three months ago; and to the present time, no one has dared to open an establishment of this kind. It appears that the authorities "struck" for an increase of fees. It is expected, however, that an arrangement will soon be effected, and that the practice will proceed as usual.*

*Tuesday, 19th. Literary examinations, during the last week, have been held in Canton under the direction of the chefoo. The students assembled, amounting to more than six thousand in number, were from Nanhae, Pwanyu, Sinhwy, and Tungkwan,—four of the districts which compose the department of Kwangchow. This and others, which have already been held, are preparatory to the extra, 'gracious examination,' which will commence on the 8th of the 8th moon, September 29th, of the current year.*

*Monday 25th. Cholera.* Many cases of sickness and death have occurred in Canton and its vicinity during the last two or three months: some of these, so far as we can ascertain, are evidently cases of the epidemic or malignant cholera. The death of the late Mowqua seems to have been occasioned by this disease. A few other cases, equally well defined, have occurred within the circle of our acquaintance. The scanty details which we have been able to obtain concerning the extent of the disease forbid us to say more on the object at present.

*Rewards for the seizure of smugglers* have been recently conferred, by imperial authority, on three of the officers of Heängshan. This seizure was made last year, by Tsin Yuchang the chief military officer of Heängshan, who is now to be rewarded with a peacock's feather for his valorous deeds. The amount of opium seized, according to the report of the governor, as it appears in the Peking gazette, was fourteen hundred cattie.

*Riots.* There is a new report of disturbances in the province of Szechuen. This intelligence has reached Canton by a letter direct from Szechuen; but whether the riot is the same as that to which we alluded in our last number, we are as yet unable to ascertain.

There is another rumor of more serious disturbances in the province of Shanse, which are said to have broken out on the 18th of the 2d moon, March 16th; but we hear no particulars on which we can depend.



